IOB.

TO THE KING.

A Colon-Agrippina ſtudie of one moneth,
for the metricall tranſlation:

But

Of many yeres, for Ebrew
difficulties.

By

Hugh Broughton.

Anno D. 1610.

TO

THE KING

TO THE MIGHTY,

Prince, *IAMES*, King of Albion France and Ierne,
defendour of the faith in power & learning:
Supreme governour vnder God,
in his Lands.

THE Eternal teſtified of *Abraham*, how he would teach his houſe to keep holy wayes. That hath ſtory in Iobs book: where moſt learned Princes, five of his howſe, ſhew Gods wayes for Chriſt: in ſuch eloquence, that may argue applying of all knowledge and their dayes that way. The ſtile is in his language for verſe, ſhortnes, and ſtrange words, as Pindarus in Greek: and fuller of difficultie, then all the other books of Adams tongue: And hath coſt me time and paines accordingly: more then my tranſlation of the Prophets volume into Greek: which work I think your Maieſtie hath: & more then my ſhewing of Scripture concent: and defending of it, againſt D. Reinolds and Mr Livelie, having 2000 yeres Libraries on their ſide: and more then my clearing of Daniel, and Apocalyps, to admiration of thowſands. God would have this book as a Iewel hid in the ground, not ſeen playn without paines. What I have done for your nations uſe, the King ſhould judge & recompence accordingly.

Your M. m. h. s,
H. Br.

To the Christian Reader.

THe names of God in the holy tongue have in them deep notation: and argue the speakers knowledg. Iob onely of all the disputers, & he but once, vttereth the holy name, Iehovah. The penner of the story doth often: in preface & conclusion. The Poetrie of the work seemeth by Arabique terms Iobs owne. Many names of God are in this book, beside Iehovah, which is of so large force and maiestie that the Lxx never expresse the letters: nor the Iewes commonly pronounce it. Our English Psal. 83. doth: I still, as the French, put Eternal, for it: for Elohim, God, and sometime for Eloah, & El: But for better note: in Eloah, seldome in others, often here, Puissant: for El, cõmonly omnipotent: for Shaddaj, allsufficient, and, almighty: Adonaj Iob hath ch. 28. and but once: which to shew I set Adonaj: as the Lxx in Ezekiel. Abraham first Gen. 15. vttereth that name: but Iob bringeth God the autour. Elihu expresseth Abraham for the trinitie in plural speach Ghosaj, My makers. A translater should not hide so golden a matter. This one word had broken Arius and Machomed: that Christ should onely be Machmad, delite it self: & Daniel as Mary chamudoth by grace.

Iob. 35. 10.

IOB.

THere was a man in the Land of Uz, named Iob, & that man was perfect and vpright: and feared God, and eſchewed evil.

2. And there were borne to him ſeven ſonnes, and three daughters.

3. His Cattel alſo was ſeven thowſand ſheep, and three thowſand camels, & five hundred yoke of Oxen, and five hundred aſſes: with a very great family: and that man was the greateſt of all the ſonnes of the Eaſt.

4. And his ſonnes went and made a banquet, in the howſe of each one his day: and they ſent and called for their three ſiſters to eat and to drink with them.

5. And when the dayes of their banqueting were gone about, Iob ſent, and ſanctified them, and gate-vp-early in the morning, and offred for every one of them a burnt offring: For Iob ſayd, it may be my children have ſinned, and little-bleſſed God in their hart. So did Iob all the dayes.

6. And vpon a day, when the ſonnes of God came to

ſtand before the Eternal, Satan came alſo among them.

7. And the Eternal ſaid to Satan, whence cõmeſt thou? And Satan anſwered the Eternal & ſayd: from ſerching about the earth, and from walking in it.

Our adverſary the Divel goeth about like a roaring lyon ſeeking whõ he may devour. 1 Pet. 5. 8.

8. And the Eternal ſayd to Satan, haſt thou ſet thine hart upon my ſervant Iob: how there is none like him in the earth: a man perfect and upright, fearing God, and eſchewing evil.

9. Then Satan anſwered the Eternal and ſayd: dooth Iob feare God for nought?

10 Haſt not thou hedged about him, and about his houſe, and about all that he hath on every ſide? thou haſt bleſſed the work of his hands: and his cattell encreaſe in the Land.

Διάβολος. Divel, falſe accuſer, Gen. 3. and here, is taxed.

11. But ſend forth now thy hand, and touch all that he hath, and then he wil litle-bleſſe thee to thy face.

12. And the Eternal ſayd vnto Satan: Behold all that he hath is in thyne hand: onely upon him ſend not forth thine hand: So Satan went forth from the preſence of the Eternall.

13 And upon a certain day, when his ſonnes and his daughters were eating and drinking wine in the houſe of their eldeſt brother,

14 A meſſenger came to Iob, and ſayd: the Oxen were plowing and the Aſſes feeding beſide them:

15 And Sheba fell on and took them: and the ſervants they ſmote with the edge of the ſword: & I onely am eſcaped alone to tell thee.

16 While he was yet ſpeaking, an other came & ſayd: a fire of God fel from heaven: and brent vp the ſheep and the ſervants, and ate them vp: and I onely am eſcaped alone

lone to tell thee.

17 While he was yet ſpeaking, another came,& ſayd: The Chaldeans made three troupes, and ſet vpon the Camels, and took them away: and the ſervants they ſmote with the edge of the ſword: and I onely am eſcaped alone to tel thee.

18 As he was yet ſpeaking, another came, and ſayd: thy ſonnes and thy daughters were eating,and drinking wine; in the houſe of their eldeſt brother:

19 And behold, a great wind came from beyond the wildernes and touched the four corners of the houſe:and it fell vpon the young folk: and I onely am eſcaped alone to tell thee. *Bildad, chap.8.4.*

20 Then Iob aroſe and rent his cloke, and ſhaved his head: and fell downe vpon the earth and worſhipped:

21. And ſayd,Naked came I out of my mothers womb; and naked ſhall I returne thither: the Eternall gave, and the Eternal hath taken-away. Bleſſed be the name of the Eternal. *1 Tim.6.7.*

22 In all this Iob ſinned not: nor layd any blame on God.

Chap. II.

AND vpon a day, when the ſonnes of God came to ſtand before the Eternal, Satan came amongeſt them alſo, to ſtand before the Eternal.

2 And the Eternal ſayd to Satan: whence commeſt thou: and Satan anſwered the Eternal,and ſayd:from ſerching about the earth, and from walking in it.

3. And the Eternal ſayd to Satan: haſt thou ſet thine hart vpō my ſervant Iob, how there is none like him in the earth: a man perfect and vpright: fearing God and eſchewing evil: and yet he holdeth his integrity: yet thou movedſt me againſt him to vndo him without cauſe.

4. Then Satan anſwered the Eternal, & ſayd: ſkin for ſkin, and all that a man hath, he will give for his life.

5 But ſend forth now thine hand: and touch his bone, and his fleſh: and then he will litle-bleſſe thee before thy face.

6 And the Eternal ſayd to Satan: behold he is in thine hand: onely, ſave his life.

7 So Satā went forth frō the preſence of the Eternal: & ſmote Iob with ſore boyles, from the ſole of his foot, to the top of his head.

8 And he took him a potſhard to ſcrape him withall: and he, ſate downe among the aſhes.

9 Then ſayd his wife to him: Doeſt thou ſtil hold thy integrity: bleſſing God and dying?

10 And he ſayd to her: as a fooliſh woman would ſpeak, thou ſpeakeſt: Shall wee receive good from God: and evil not receive? In all this Iob ſinned not with his lippes.

11 Now three frends of Iob heard of all this evil which came vpon him: and they came ech one from his place: Eliphaz the Themanite, and Bildad the Shuchite, & Zophar the Naamathite: as they had agreed together to come to ſolace him & to comfort him.

12 And they lift vp their eyes a farr off, and knew him not; and they lifted vp their voice and wept: and they rent ech one his cloke: & ſprinkled duſt vpon their heads,

into

into the ayer.

13 And they ſate down with him on the earth, ſeven dayes and ſeven nights: and none ſpake a word vnto him; for they ſaw that his grief was very great.

Chap. III.

AFterwards, Iob opened his mouth and curſed his day.

2 And Iob ſpake and ſayd.

3. Loſt be the day when I was borne: and that night *whenas* it was ſayd: a male child is conceived.

4. That day be *turned to* darknes: the Puiſſant regarde it not from high: nor light ſhine vpon it.

5. Darknes and ſhadow of death ſtayn it: that clowdineſſe dwel vpon it: ſwartnes of day make it terrible.

6 Myrknes take-away that ſame night: ioy may it not in dayes of the yere: nor come in the count of moneths.

7 Yea that night be *turnd to* ſorow: *I wiſh* no joyance come to it:

8. Curſe it may they who do curſe day: who wil hunt the Livjathan:

9. Dark be the ſtarres of that twylight: look may it for light, and none be: neyther, let it ſee the mornings eyliddes.

10. Becauſe it did not ſhut the doores of the belly which did bear me: and hid not ſorow from myne eyes.

11. Why did I not dy, from the womb, ſtarve cõming out of the belly:

12 Why were knees ready to hold me: & what meant breſts to give me ſuck:

He pleadeth for this as well ſayd, Chap. 7. And Bildad blameth this, Ch. 8.

13. For now I had layne downe quiet: had ſlept, & then had been at reſt:

14 With Kings and Counſellers of the earth: which built them deſolate places.

15. Or with Princes which had the gold: who fild their houſes with ſilver.

16 Or hid, as one borne out of time, ſhould not have bene: as young infants that ſaw not light.

17 There the vnquiet leave vexation: and there reſt the wearied in ſtrength.

18 The priſoners are all at eaſe: they heare not the oppreſſours voice.

19 Little and great are there all one: and ſervant free from his maiſter.

20 Why gives he light to the miſerable: & life to the bitter in ſoule.

21 Which long for death but find it not: yet would dig for it more then * hid-wealth.

22 Which ioy til they do ſkip againe: be glad if they may find the grave.

23 The wight whoſe waye is hid, over whom the Puiſſant caſts a covering.

24 For before my meat my ſighs come: & my roarings guſh like water.

15 For a fear I feared, and it arrived to me: and that which I dreaded is now come vpon me.

26. I had no eaſe, no quietnes, no reſt: and now cōmeth a vexation.

* θησαυρός κρυπτός, Mat. 13. 44.

CHAP. IV.

THen answered Eliphaz the Themanite, and sayd:
2. If we make a speach to thee, wilt thou hold it wearysome: and who can refrain from speaking?
3 Behold thou hast instructed many: and strengthened the weary hands.
4 Thy words have lift up the falling, & thou hast confirmed bowing knees.
5. But now, it comes to thee, thou fainteſt: it touches thee and thou art troubled.
6 Is not thy religion thy hope: and thy right wayes thy confidence.
7 Remember now what innocent hath perished: or where the vpright have decayed.
7 As I have seen: plowers of sorow, and the sowers of misery, do reap the same.
9. By the breath of the Puissant they perish: and by the blast of his anger they consume.
10 The roaring of *the renting-Lion, and the voyce of the fierce-Shachal, and the teeth of the Lion-ceaux are brought to nothing.
11 The hardtwasting-Laish perisheth for want of prey: and the whelpes of the hart-strong-Laby are scattered.
12 A speach came by stealth vpon me: and mine eare caught somewhat of it.

Arjeh, Shachal, Cephir, Laish, Laby, be names of Lyons, sundry in age and condition, playne in Ebrew notation: which I touch.

Of Laish, in Greek λὶς cõmeth, a Lyon; and of Laby, Low, in Dutch.

13 In thoughtes of visions by night: when sleep falls vpon sorrowful-man.

14. Fear and trembling layd hold on me: and made all my bones afrayd.

15 And a wind passed afore me: which bristled the hayres of my flesh.

16. It stood vp, and I could not mark what kind of visage it might have: An Image was before mine eyes: Silence was: then I heard a voice.

17. Can the sorowful-man be holden just before the Puissant: can the humane-vvight be cleare before him that vvas his maker.

18 Lo he holdeth not* perfection to be in his ovvn servants: and in his angels he judgeth not cleare-light to be.

19. Lesse in dvvellers† in houses of clay: vvhose foundation is in the dust: "beaten to povvder as a moth, be they.

20. Betvveen a morning and evening, they are vvasted: vvithout guide they perish for ever.

21. * Iourneyeth not their excellency vvith them? They do die, but vvithout vvisdome.

Virgil Æneid. 2. so expresseth a dreames time: Tempus erat quo prima quies mortalibus ægris incipit: et dono serpit gratissima divum.

**As God is only good, and onely hath immortality, so light, and truth, & all, in perfectiõ.*

†The body made of earth, is 2 Cor. 5. 1. the earthly house of our tabernacle: S. Paul calling vs to this oration of mans basenes.

"Moses toucheth this, Psal. 90. teaching vs our miserie: and repeateth Eliphaz terme, Dacca: *Thou turnest man to* Dacca, *to bruising miserie: and sayest, returne ye sonnes of Adam. Psal. 90. 3.*

**Man in honour continueth not: is made like the beastes that perish: and all gifts of reason above beasts come to nothing.*

This oration should teach Iewes & Gentiles to reiect all thought of justice by their works: seing they are dead in sinne: that they may receive the abundance of grace of the gift of justice, to reigne by Christ, Rom. 5. 17.

Chap. V.

CAll now whether any will † defend thee: and to whom of the holy *wilt thou look.

2. "Aey doth anguiſh kil the evil: and indignation bring death vpon the ſot.

3. I haue ſeen the evil faſtening root: but preſently did I curſe his dwelling.

4. His children ſhalbe far from good-caſe: and ſhalbe brought low in the gate: & '† there ſhalbe none to ſuccour them.

5. The hungry ſhall eat vp his harveſt: which he had gotten through the thornes: and the thirſty ſhall ſwill vp their wealth.

6 For ſorow iſſueth not from the duſt: nor doth miſerie ſpring from the ground:

7. But *earthly-man is borne to miſerie, as ſparkes of fyer flee vpwards.

8. Doubtleſſe I would ſeek vnto "the Omnipotent: & diſpoſe my talk unto 'God:

9. Who doth *great things, paſt ſerching out: wonderful, paſt number:

10. He giveth rayn vpon the face of the earth: and ſendeth waters vpon the open fieldes.

11. To ſet the humble on high: that the ſad be exalted with ſalvation.

12 He defeateth the purpoſes of the ſubtile: that there hands bring nothing ſoundly to paſſe.

13 He catcheth the wiſe in their ſubtilty: that the counſel of the froward is made raſh.

14 On the day time they ſtumble at darknes: and as in night they grope at noone:

15 And he will ſave the poore from the ſword: from

† *will like of thy grudging againſt God.*

* *Ch. 36. 20 In that thou deſireſt night of death, Elihu will not like of it.*

" Πρὸς φθόνον ἐπιθυμεῖ τὸ πνεῦμα τὸ ἐν ἡμῖν. *Iam. 4. 5.*

'† *Deut. 32. 39.*

* אדם

" אל

' אלהים

* *ch. 9. 10. Rom. 11. 33.*

their mouth, and from the hand of the ſtrong.

†Pſal.107. 42. 16 And the needy ſhall find confidence: and †vnrighteouſnes ſhall ſtop her mouth.

17 Behold, bleſſed is the ſorowful-man whom the Puiſſant reproveth: Then, deſpiſe not the chaſtiſement of the Almighty.

18. For he maketh the ſore, & bindeth it vp: he woundeth, and his hands heale.

19. In ſix afflictions he wil ſuccour thee: and in ſeven, wrong ſhall not touch thee.

20 In hunger he will ſave thee from death: & in warr, from the edge of the ſword.

21 When the tongue whippeth, thou ſhalt be hid: & thou ſhalt not be afraid of ſpoiling when it cõmeth.

22. At ſpoiling and famine thou wilt laugh: and wilt not be affraid for the ſavage-beaſts of the field.

23. For the ſtones of the field ſhalbe at covenant with thee: & the ſavage-beaſts of the field ſhalbe at peace with thee.

24 And thou ſhalt perceive that thy tent ſhall have peace: and thou ſhalt look to thy dwelling and not miſproſper.

25 And thou ſhalt know that thy ſeed ſhalbe much: & thy offſpring as the graſſe of the earth.

*εὐγηρία 26. Thou ſhalt come *in luſty old age to the grave: as corne is reaped in due time.

27 Behold this: we have tryed it, ſo it is: heare it, and know thou it for thy ſelf.

CHAP VI.

†To Chap. 5.2. THen Iob anſwered and ſayd:

2. Oh that †mine anguiſh were rightly weighed

ed: and that my calamities were lift in a ballance together.

3 For then it would be heavier then the ſand of the ſeas: therefore my words †come ſhort.

4. For the arrowes of the almighty are in me: whoſe venom drinketh vp my ſpirit: the terrours of the puiſſant camp againſt me.

5 Doth the wild aſſe bray "at the graſſe: doth the ox low at his fodder.

6. Shall*the vnſavory be eaten without ſalt: or is there taſt in the white of the yolk.

7. Thoſe things which I would have lothed to touch, are now ',' the very ſicknes of my † fleſh.

O that I might have my requeſt, and that the Puiſſant would give me my deſire:

9 That it would pleaſe God " to bring me to duſt: that he would looſe his hand, and make an end of me.

10 So I ' ſhould yet find comfort: though I parch in payn: when he would not ſpare. For I kept not cloſe the words of the moſt-Holy.

11. What is my ſtrength that I ſhould have any hope: or what can be my end, that I ſhould †prolong my life.

†Ebr. are ſwallowed vp.

"Rambā. He meaneth that he crieth & complaineth not without cauſe: as the wild or tame beaſts do not: when they have all that they need. But he cryeth for his calamities. Aben Ezra ſaith he ſpake this of his felowes which were in quietnes: how the quiet roar not, or cõplayn.

* Rambam. Your ſpeach is not ſeaſoned with ſalt: ? cannot abide it. ',' And can I choſe but cry in this caſe? †Lechem, is fleſh in Arabique.

"τὸ ἀποθανεῖν κέρδος. Phil. 1. 21. Death would be a gain to me.

"In all this pang if God would make an end of me, it ſhould be my comfort: and I would take courage in my ſicknes to bear it: by my ioy that ? ſhould dye: becauſe I profeſſed the religion of God. Abr. Ben. Peritz. Here is a cloſe touch of Iobs faith: for the immortalitie of the ſoule: by his deſire of death: to go from his pangs: and that he ſhould dye without ſinne to be worthy of the life of the world to come. † To ſee proſperitie. Ch. 5. 26.

12. Is

*Toch 5.18

12 Is my ſtrength the ſtrength of ſtones? Is my fleſh ſteell?

13 Have not I † my defence: and is judgement driven away from me?

14 By him whoſe mercie is molten toward his neighbour: and who leaveth the fear of the Almighty.

15. My brethren faile me as a brook: as ſtreames of brooks that paſſe away.

16 Which *once* are * black by yce: in which ſnow hideth it ſelf.

17 At the time of parching-weather, they are dryed vp: when it is hoat, they are quenched from their place.

18. They turne aſide from the paſſage of their way: they come to nothing and periſh.

19. The paſſengers of Thema had reſpect to them: the companies of Sheba had deſire to them.

20 They bluſhed that any had hope: they came to the place and were aſhamed.

21 So now, you are become "like that, even nothing: ye † ſee dread & are afrayd.

22 Have I ſayd, † give for me: and reward for me of your wealth.

†When I ſayd, the beaſts would not complain but in lack: and that your Wordes were vnſavoury. Rābam.

*In winter when water is plentifull, yce & ſnow make them deep: But in ſommer they ar dry: that waters be ſcant in Thema. Eſa.21. and Herodot: & all ſtories.

" לא & לו *the double reading abridging the ſimilitude, given of God, may wel be tranſlated: as S. Luke, ch. 4. tranſlateth Eſa. 61. The Chaldy tranſlated the Margent: knowing that both have Gods authority.*

† Tireu ve Tyrau: *Here firſt commeth in ſweet ſounds: from hence very often in the Law: ſpecially the Pſalmes.*

†*Ye need not to feare in a cauſe wherein ye have no harme: But ye may quietly reaſon & find, that I am not to be condemned for Wickednes. Might in wordes cannot overcome right.*

23. And

23. And ſave me from the hand of the afflicter: & redeem me from the hand of the violent.

24 Teach me *and I wilbe ſilent: & wherin I have erred let me vnderſtand.

25. How ſtrong are the words of rightfulnes: & what can your blame ſoundly blame.

26. Do ye think †to reprove words: & hold the terms of the forlorne a wind.

27 But ‘†ye lay a ſnare for the orphane: as ye dig a pit for your neighbour.

28 Now therefore be content, regard me: for it is before your face if I do lie.

29 Change your mind now: Let not vnrighteouſnes be objected: † Be thou *(my ſoul)* of an other mind ſtill: my juſtice is in it.

Is there any evil in my tongue? cannot my palate declare all-kind-of-heavie-ſorowes?

**Touching my complaint, Chap. 3.*

†Becauſe Eliphaz, Ch. 5. 1. replyed vpō his words, he requiteth that here.

‘†In that ye count me wicked: ye lay a trap to make me fal. Σκανδαλίζω. in the new T. expreſſeth this.

CHAP. VII.

IS there not “ a ſet time for ſorowful-man vpon the earth, that his dayes be as the dayes of an hireling.

2 As a ſervant doth breath vnto the ſhadow, and † שׁב, as an hireling would ſee his works *end*:

3 So I, *of force poſſeſſe ioyleſſe moneths: & nights of miſerie are numbred vnto me.

4 When I ly down then I ſay: when ſhall I riſe? and

in the text is referred to Iobs ſoul: which by a pathetical geſture of ſtriking his breaſt he expreſed: and then turneth his ſpeach to his frendes,

*Becauſe this was hard for the ſimple, God gave in the margent a repetitiō: שׁבו change ye your mind, yet. “The labours of our life have an end by courſe of nature: ſo I may wiſh my ſorrowes and life ended. Chap. 3. *So I iuſtly wiſhed to dy. Ch. 3.*

the " dusky-time be measured out? and I am full of tossing too and fro vnto the dawning.

"Evening, that is, night. Gen. 1.

5. My flesh is clothed with worme, & rubbish of dust: my skin is rent and become lothsome.

6. My dayes are swifter then a weavers-shuttle: and are spent without hope.

What is our life? a vapour appearing, & presently gone. Iam. 4 14.

7 Remember that my life is but a blast: mine ey shall see no more pleasures:

8. The quick ey shall no more view me: let thine eyes be vpon me: that I be no more.

9. A clowd consumeth and passeth away: so he that goeth downe vnto the grave shall no more come vp:

10. Nor returne any more to his house: neyther shall his place know him any more.

11 Therefore I wil not spare my mouth: I will speak in the distresse of my spirit: I will sigh in the bitternes of my soule.

12 Am I a sea? am I a whale, that thou hast set me in prison?

13 When I say, my couch shall comfort me: my bed shall lessen my sighing:

14 Then thou fearest me with dreames: and frightest me with visions.

15 That my soule had rather be choked to death, then to remaine with my bones.

† ימי

16 I loth-live: I would no longer live: ceasse from me, for my † life is but a vapour.

Lxx. commoly, & Iam. 4. 14.

17 What is sorrowful-man that thou doest make accompt of him: & that thou doest set thine hart vpon him.

18. To think vpon him every morning: to try him every moment.

19 How

19. How long wilt thou not look away from me: not leave me till I ſwallow down my ſpittle?

20 I have ſinned: what ſhould I do vnto thee, †o thou keeper of men: why haſt thou made me thy mark, that I am a burthen unto my ſelf.

21 Why doeſt thou not pardon my treſpaſſe, and take away my iniquity: whereas *I ly now in the duſt: why doeſt thou not "quickly ſeek me out, that I ſhould no more be.

† ὁ ἐπὶς ἀμενῶν τὸν τῶν ἀνθρώπων Lxx. Thou that lookeſt to the mind of men.

*To be pitied of the keeper of men.

"I would by a quick death be rid from theſe paynes.

CHAP. VIII.

THen Bildad of Shuach anſwered and ſayd:

2 How long wilt thou talk in this ſort: that the words of thy mouth be a vehement wind.

3 Is †God vnjuſt: or is the Almighty vnrighteous?

4 As *thy children have ſinned againſt him, ſo he hath ſent them into the hand of their treſpas.

5 If thou wouldeſt betimes "ſeek vnto God, and call for pitie of the Almighty.

6. If thou wouldeſt be blameleſſe and vpright, then would he now rayſe thee vp, and proſper * the dwelling "of thy righteouſnes.

7 And thy former ſtate ſhould be little to thy latter: that ſhould increaſe exceedingly.

8 Wherefore †inquire now of the former age: & ſerch among their fathers.

9 For we are * but of yeſterday: and without experience: our dayes are but a ſhadow vpon the earth.

10 They will teach thee, tell thee, & vtter words from their hart.

† Μὴ ἀδικεῖ ὁ Θεὸς. Rō. 3.5.

*Ch. 1.19.

"Act. 17. 27.

*Thy ſoul. Aben Ezr.

"of thee being iuſt.

† Ch. 32.7

חמול *

χθιζοὶ

11. Can ſegges grow without myre? can great ruſhes encreaſe without water.

12 While it is yet in the ſtalk, not cut off, it withereth before any herb.

13 So are the pathes of all that forget the omnipotent: and the hope of the hypocrite ſhall periſh.

14 His "hope ſhall loth him: & his confidence ſhalbe a ſpiders houſe.

15 He ſhall lean vpon †it: but it ſhall not ſtand: he ſhall faſten on it, but it ſhall have no ſtay.

16. He is iuice-full afore Sun-*riſing*, and his ſuckers ſprowt over his orchyard:

17. At the wall his roots wrap: he platteth about the houſe of ſtone:

18 Yf *the Sun* *root him vp from his place: then one may deny him: I ſee thee no more.

19 Lo ſuch is the gladnes of his way: but † from the ground others will grow.

20 Lo, the Omnipotent will not loath the perfect: nor mainteyn the hand of the miſchievous.

21 Until he fil thy mouth with laughter: & thy lippes with ſhowting.

22. Thy foes *ſhalbe clothed with ſhame: & the tents of the wicked ſhal come to nought.

"*That which he hopeth for ſhal ſtil flee from him.*

†*Eb. his houſe.*

**Ramban.*

†*Others ſhal proſper in the place of the wicked, taken away.*

**Pſal. 132. 18.*

CHAP. IX.

To chap. 8. 3. That God will deſtroy the wicked.

THen Iob anſwered and ſayd:

2. Truely I know it is ſo: and how can a man be iuſt before the Omnipotent.

3. If he delight to plead with him: he cannot anſwer him

him to one thing of a thowſand.

4. He is wiſe in hart, & mighty in ſtrength: who hath hardened himſelf againſt him, and found quietnes?

5. He *removeth mountaines, that men can not mark how he hath removed them out of their place in his anger.

6. He maketh the earth quake from her place: that her pillars tremble.

7 He ſpeaketh to the ſun, that it riſeth not: & ſealeth vp the ſtarres.

8. He onely can ſpread the heavens: †and walk vpon the high waves of the ſea.

9. He made "Arcturus, *Orion, & †Pleiades: and the chambers of the ſouth.

10 He doth great things, "† even vnſerchable: & wonderfull, without number:

11 When *he paſſeth by me, I cannot ſee him: when he ſlitteth by me, I cannot perceive him:

12 When †he taketh away, who can make him reſtore? who can ſay unto him, what doeſt thou?

13. When the Puiſſãt wil not ſtay his anger, the "proud helpers ſtoup under him.

14 Much leſſe can I anſwer him: can I wiſh to have pleading againſt him.

15 Who if I were iuſt, I would not anſwer him: I would crave pitie of my judge.

16 If I crie, wil he anſwer me? I cannot beleeve that he wil give eare vnto my voice.

17 He wil †c bruſe me ſo with tempeſt: and wil multiply my woundes *freely.

18. He wil not ſuffer me to take my breth: but filleth

*Seas are wher mountaines have been: as betwixt Rhegium & Sicilie. Euſt. vpon Dionyſius.

†Mat. 8. 26. & 14. 26.

"Eb. Ghas

*Eb. Ceſil.

†Eb. Chima.

†Rom. 11. 33.

*When he ſheweth his iudgements in the world. I cannot mark his counſel.

†Ch. 1. 14. & 17.

"Dan. 2. & 4. Nebuchadnezzar, &c.

† שוב me Gen. 3. 15.

*That none can blame him.

me with bitternes.

19. As for force, behold he is valiant: as for judgement, who wilbe my pleader?

†Luk.19. 22.Rom.2 1.

20 If I will juſtify my ſelf, † myne owne mouth ſhall condemne me: If I will be perfect, it will prove me *perverſe.

*That is, vnperfect.

21 If I be "vpright: I know not myne owne ſoule: I am weary of my life.

"Elihu,ch. 33.9.

22 This is vniforme: therevpon I ſpeak: † perfect and wicked he conſumeth.

†Ch.35.3.

23. For with the ſcourge he killeth ſuddenly: He ſcorneth at the melting away of the innocent.

*Ch.8.11 †condemneth ſuch as would defend their country. Eſt.7.8.

24 The earth * is given into the hand of the wicked: who † covereth the face of her judges. Now if not he, who doth this?

*My proſperous dayes:

25 So my *dayes are ſwifter then a runner: they are fled, and ſaw no good thing.

"Aba.1.8

26 They are flit as the Pirates ſhipps: as "the Egle fleing to meat.

†For holding my peace: for I tryed that long.

27. If I ſay, I will forget my ſighing: I wlll leave my woful-ſadnes, and be of comfort:

28 *Then* I am afrayd of all my ſorowes: I know that thou wilt not †cleare me:

*To have any long hope of goodnes.

29 I ſhalbe holden as wicked. Now why do I *labour in vaine.

30 If I waſh my ſelf in "ſnow: and cleare my hands in ſope:

31. Yet

"במו & במי *In waters: In ſnow water: The double reading hath a ſweet alluſion.*

31 Yet thou wilt deep me †in the mire: and "my own clothes ſhall loth me.

32. Becauſe he is not a man, like me: that I might give him an anſwer, that we ſhould come together to judgement:

33 There is no* dayes-man betwixt vs: to lay his hand vpon vs both:

34 Let him † take away his rod from me: that his terrour fright me no more.

35 I would then ſpeak and not fear him. For I am not "ſuch with my ſelf.

†*In the grave:*

"*When I go naked to the grave: as though my clothes did loth me.*

**Umpire.*

†*To this Elihu ſpeaketh, ch. 33.*

"*As Gods ſcourge ſeemeth to make me: & your ſpeaches would.*

CHAP. X.

MY ſoule is weary of my life: *when* I leave my ſighing for my ſelf: I will ſpeak in the bitternes of my ſoule.

2 I wil ſay vnto the Puiſſant: condemne me not: Let me know wherefore thou pleadeſt with me.

3 Doth it pleaſe thee to oppreſſe: that thou doſt loth the labour of thyne owne 'thands: and ſhineſt upon the counſel of the † wicked.

4 Are* thine eyes of fleſh? doſt thou ſee as ſorowfull-man?

5 Are thy "dayes as ſorowful-mans? are thy yeares as earthly-wightes yeres.

6 That thou ſeekeſt out my iniquity: and inquireſt of my ſinne.

7 Thou knoweſt that I am not wicked: yet † none can ſave me from thyne hand.

8 Thy hands have faſhioned me: and have made me in every poinct: and wilt thou deſtroy me?

'†*Eb. palmes of the handes.*

†*My uniuſt blamers*

**Thou knoweſt the hart: and needeſt no further tryall.*

"*Thou wanteſt no time, to teach thee knowledge*

9. Remem-

9. Remember now, That as the clay thou haſt made me: and vnto duſt wilt returne me:

10 Haſt thou not powred me as milk: & crudded me like vnto cheeſe.

11 Thou haſt clothed me with ſkinne and fleſh: and thou haſt covered me with † bones and ſinewes.

12. Life " and loving-kindnes haſt thou dealt with me: and thy *providence præſerveth my ſpirit.

13 And theſe things thou haſt layd vp in thine heart: I do know that this is with thee.

14. When I do ſyn thou doeſt watch me: and wilt not cleare me from my iniquitie.

15 If I be wicked, wo is me: if I be iuſt, I dare not lift vp myne head: Be ſatiſfyed with confuſion, and behold my affliction.

16 How it fleeth vp: as the ramping-Schachal thou hunteſt me: and ſtil art wonderful againſt me.

17 Thou bringeſt new witneſſes againſt me: and augmenteſt thine ire vpon me: changes & ſtayed-army have I.

18 Why broughteſt thou me out of the wombe: Oh that I had dyed and no ey had ſeen me.

19 I ſhould be as if I had not been: brought from the belly vnto the grave.

20. Wil not he leave off a little in my dayes: ceaſſe from me for ſome refreſhing:

21 Before I go whence I cannot returne: to the earth of darknes and ſhadow of death:

22. Earth obſcure as myrknes it ſelf: ſhadow of death, voyd of order: (when light ſhineth) myrknes it ſelf.

† *Ribbes defending the belly.*

" *The immortal ſoule haſt thou given me: and mainteyneſt the powers of body and mind.*

* προνοια

CHAP. XI.

THen anſwered Zophar the Naamathite and ſayd:

2. Should

2 Should much ſpeach be vnanſwered: & the † lipps man be juſtified.

†One of lip labors with out right of iudgement.

3 Should thy lies make mortal-men ſilent: ſhouldſt thou *mock and none confound thee.

4. For "thou ſayſt, my ſpeach is blameleſſe: and I am pure in thine eyes:

*Ch.10.3. "Ch.6.10. & 10.7.

5 Now truly I wiſh that the Puiſſant would ſpeak, & open his lipps with thee.

6. And would ſhew thee, the myſteries of wiſdome: That thou ſhouldeſt have double by '† juſtice: & know, that the Puiſſant will call thee to accompt for thine iniquity.

חושיה Ch.6.13.

7 Canſt thou * find the depth of the Puiſſant: canſt thou find the ſcope of the alſufficient.

*Rom.11. 33.

8. In th' high heavens what canſt thou work: it is deeper then the loweſt part of the earth, what canſt thou do?

9 Her mett is longer then the earth: and is broader then the ſea.

10. If he † paſſe by, to * give over, or to "aſſemble, who can ſtay him?

†Ch.9.11. *Rõ.1.24. 26.28. "Act.11.

11. For he knoweth the vayne mortal-men: and ſeing badnes, muſt he not mark it?

12 That vaine man may be made harty: borne a wild-aſſe colt.

13 If thou prepare thine heart: and lift vp thy palmes vnto him:

14 Where thy hands have badnes: †' caſt it away, and ſuffer not unjuſtice to dwell in thy tents.

†'Sinne no more.

15. So then thou wilt lift vp thy face: that it ſhalbe without blemiſh: and be " ſettled and feare nothing.

"ἑδραῖος.

16. So thou ſhouldeſt forget miſerie: remembring it

as waters passed by.

17. And thy time should passe the noon day: obscurenesse should match the morning.

18 Thou shouldest be bold because of hope: and entrench to ly downe safely.

19. And couch thee down, without all feare: & many should seek vnto thee.

20 And the eyes of the wicked shall fayle: and their refuge all be forlorne: and their hope nought but pangs of soule.

CHAP. XII.

THen Iob answered and sayd:

2 Out of doubt ye are the People: and wisedome must die with you.

3 I also have an heart as ye: I am not inferiour to you: and who hath not such things as these.

4. I am one mocked of his frend: praying the Puissant and heard: the perfect iust is a mockage.

5 A base lamp to thoughts of welthy, is he that is nere to tottering of feet.

6. The tents * of robbers do much prosper: and they that anger the Omnipotēt, have securitie-void-of-all-fear: to whom the Puissant brings it to their hand.

7 Wherefore † in sagenes, ask "the beasts, & ech one of them will teach thee: and the fowles of heaven, and they will tell thee.

*The wicked are not alway punished: Against Ch. 11. 20. Paul from this kind taught wicked prosperous Felix, that a iudgement remayneth for the world to come.

8. Or

† The Ebrew is a generall speach of earnestnes, omitted in our English BB.

" These men take rules of nature, to teach as Salomon from other creatures, mens affaires. So Hesiod the Poet saith: Fish and beasts and fowles eat the weaker: & tyrants: But iust men should not do so.

8. Or ſpeak to the earth, and it will teach thee: and the fiſh of the ſeas, and they will ſhew thee:

9 Who doth not know even by all theſe: the hand of יהוה † the Eternal doth this:

10 In whoſe hand is every living ſoule: and the ſpirit of all mens fleſh.

11 Cannot the eare diſcerne ſpeaches: as the palat taſteth it meat.

12. Is wiſdome in th'aged? and vnderſtanding in long life?

13 He hath wiſedome and mightines: counſel and vnderſtanding are his:

14. If he "†pull downe, it will not be builded: "ſhut one vp, it will not be opened.

15. If he † with hold the waters, they drie vp: If he *ſend them forth, they overwhelm the earth.

16. He hath the force, and all that is: †from him, & by him, and for him are deceivers and deceived.

17 He brings counſellers to badnes: and judges vnto ſtark-madnes.

18 The "band of kings he maketh looſe: & bindeth †"a girdle vpon their loynes.

19 He bringeth Dukes to badnes: and he perverteth the mighty:

20. He bereaveth Orators of lip: and taketh reaſon from Elders.

21 He powreth baſenes on Nobles: and weakneth the *ſway of vehement.

is only here vſed by the diſputers.

*"†In cities deſtroyed. Gen. 7. the toure. Gen. 11. in mind. Ier. 2 " in priſon, grave, or mind. †Gen. 9. *Gen. 7. & 8.*

† לו *Rom. 11. is expounded to all theſe.*

"Chaynes. Targ. Ieru.

†"קמורא *a ſtewardes girdle: as a purſe: & Kings ſtewards weare in the Eaſt. Arue. of Kings they ſhalbe Kings ſervants. But the ſimpler ſenſe is, of Kings they ſhalbe captives.*

22 He revealeth * deep things out of darknes: & bringeth to light the ſhadow of death.

23. He augments nations, and deſtroyes them: he ſpreads nations, and governes them.

24. He takes hart from heads of people of th' earth, & makes them wander in wild-ground wayleſſe.

25 They grope in darknes without light, when he makes them †wander as drunk.

CAHP. XIII.

LO, myne eye hath ſeen all: myne eare hath heard and vnderſtood:

2 So much as ye do know: I know I am not inferiour to you.

3. †Aſſuredly, I would ſpeak to the alſufficient, & reaſon with th'omnipotent.

4 But aſſuredly yee are " forgers of lyes: bad phyſicians are yee all.

5 Oh that ye could be ſtill ſilent: and that this might be your wiſdome.

6 Hear now my reaſoning: and mark the pleading of my lippes:

7 Wil ye ſpeak vnright of th' omnipotent: and for him will ye ſpeak deceipt?

8 Will ye reſpect his perſon: plead with the Omnipotent?

9 Wil it be well, when he tryeth you: will you *mock with him, as man mocks with man?

10 He will ſurely reprove you: for ſecret reſpect of perſon.

11. Wil

* As by Ioſeph to Pharaoh, for plenty and dearth: by Daniel to Iudah, for the afflicting image: by Iohn to the Church, for Rome in two ſorts; opẽ profane, & ſubtil wicked.

† Eſa. 19. 14. and 24 20.

" † Ch. 12. 7.

" Pſa. 119. 69. The prowd have forged lyes againſt me.

* μυκτηρίζεσθε, ὁ Θεὸς οὐ μυκτηρίζεται. Gal. 6. 7.

11. Will not his highnes make you feare: and will not his dread fall vpon you.

12. Your memorie is like to aſhes: and your bodies to bodies of clay:

13. Be ſilent for me, and I will ſpeak: and let come on me what may come.

14 Wherefore * ſhould I take my fleſh in my teeth: & † lay my ſoul even in my hands?

15. If he kill me, "ſhould I not hope? if he kill me, I will †ᶜ hope in him. So I would plead my wayes before him.

16. And he would be my ſalvation: But the hypocrite ſhall not come before him.

17 Heare diligently my words: and let my talk come to your eares.

18 Behold now, I order the cauſe: *I know that I ſhal be found juſt.

19 Who is he that will plead with me? If now I ſpeak not, I ſhould † ſtarve.

20 ᶜ* Onely two things do not to me: then I will not be hid from thy face.

21 Draw away thy hand far from me, & let not dread of thee, fright me.

22 Then call, and I will anſwer: or, I will ſpeak, & anſwer thou me.

**Think not that I ſpeak as one deſperate: whoſe words fleing through the hedge of my teeth, ſhould rent my fleſh, and cauſe me deſtruction. No? I am ſure to ſpeed wel, if I might plead with God. Trem. Or, Wherefore have I ſaved whole onely the*

fleſh about my teeth: and am at deathes dore? Or this, I could be content that I bite my fleſh with my teeth: and have my ſoule in danger in my ſickneſs: for I do not deny him. † *1 Sam. 19. 5.*

" לא & לו *Abraham Ben Peritzol: expoundeth both readings. As S. Luke doth, Eſ. 61.*

†ᶜ *I will hope for ſoules life: for he will be my ſalvation for life eternall.*

* *Chap. 34. 5.* † *And ſo Chap. 3. 11.* ᶜ* *Chap. 33. 6. 7. 8. &c.*

*Ch.33. 13. 23. * How many are my iniquities and ſinnes? Let me know my treſpas and my ſinne.

†Ch.33.10 24 Wherefore doeſt thou hide thy face, & † takeſt me for thy enemie?

25. Wilt thou break a leafe betoſſed? or wilt thou purſue dry ſtubble?

26. To write againſt me bitter things: and make me heyre of my youth ſinnes.

"Ch.33.11 27 And putteſt " in the ſtocks my feet, and watcheſt all my pathes, & leaveſt thy print in the roots of my feet.

* my body, a dry ſtubble. 28 And * it waſteth as with a rot: as a garment moth eaten.

CHAP. XIIII.

See Ch.7. EArthly-man borne of a woman: is ſhort of life & full of vexation.

†Pſal.90.5. 6.& 103. 15.16. 2 As †a floure doth he ſhoot forth: and is cut off: and he fleeth as a ſhadow: and continueth not.

3. And vpon this doeſt thou open thine eyes: and me doeſt thou bring into judgement before thee.

4. Who can make cleane of vncleane? not any.

5 Seing his dayes are decreed: his monthes are numbred with thee, his limits thou haſt made which he ſhall not paſſe:

6. Turne from him that he may reſt: till he pay his dayes work, as an hireling.

7 For a tree hath ſome hope: that being cut downe, it may yet ſprout: and his ſuckers ſhall not leave.

8 Though his root be old in the earth: and his ſtock do die in the duſt:

9. At

9 At sent of waters it buds, and beareth branches as a young plant:

10. But the earthly-wight, dyeth without strength: Adams sonne starves, and where is he?

11 As waters passe out of the sea: and rivers are spent, and dry vp:

12 So man lieth downe, and riseth not: till the heavens be not: they wake not nor be raysed vp out of their sleep.

13. Oh that thou wouldest ‘,‘ lay me vp in the grave: wouldest hide me vntill thine anger rested, wouldest set me a time, and remember me:

14 Can the earthly-wight dead revive? “all the dayes of my set time I would waite: † vntil my chaunge were come:

15 Thou wouldest call, and I would answer: thou wouldst tender the work of thyne owne hands.

16 But now* thou doest count my goings, & keepest them not for my sinne.

17. My trespas is ‘† seald in a bag: that, thou ioynest to present iniquitie.

18 Even †an huge mountayn waisteth: as the rocks remove from their place:

19 Water

‘, ‘ *If it were possible I would be dead frō this payne: to be raysed vp, after a set time.*

“ Ram. *I wil wait all my set time: vntil my passage away come, and that I dy: for as I know that I shall afterwards live, I would dye to plead there with thee: Then thou wouldest favour the work of thine hands: But in this world thou wilt not call me to iudgement.*

† ἕως πάλιν γένωμαι (70) חליפה ἀνταλλαγμα *Aquil. Sym.*

תחית המתים ἁγία Φύσις, Θ. παλιγγενεσία. *Chr. 33. 11

*Deut. 32. 34. † *Mountaines shaken with earthquakes lose vsually great peeces of their rocks: broken vnto small dust: and water overfloweth their growth.*

19 Water weares the ſtones: thou overfloweſt the growth of the duſty earth: So thou deſtroyeſt the hope of ſorowful-man.

20 Thou prevayleſt againſt him, and he paſſeth: thou changeſt his face, and ſendeſt him away.

21 If his children be in honour, he knoweth it not: or if they be the leaſt, he can not vnderſtand of them.

Ch. 5. 4. 22. Onely his fleſh is grieved for it ſelf: and his ſoul will mourne for himſelf.

CHVP. XV.

THen anſwered Eliphaz the Themanite, & ſayd:

*V. 13. & 14. 2 Wil a wiſe man * vtter knowledge of wind, and fill his belly with an eaſterne blaſt:

3 Reaſoning in ſpeach vnprofitable, and in words of no gayne.

†In that thou pleadeſt iuſtice: & ſeekeſt not to Gods mercy. 4 Yea † thou diſanulleſt godlynes: & hindereſt prayer before the Omnipotent.

†Luk. 19. 22. 5 Thy † own mouth ſhall argue thy iniquity: how thou choſeſt the tongue of the ſubtile.

* Ch. 6. 24 6 Thy owne mouth * ſhall make thee wicked: & not † I: and thy owne lippes ſhall witnes againſt thee.

†Ch. 4. Eliphaz ſpake of patience, to abide Gods chaſtiſing for ordinary overſights: 7. Waſt thou borne the firſt earthly-man: or formed before the mountaynes?

8 Haſt thou heard the counſel of God: and drawn vnto thee wiſdome.

9 What knoweſt thou that wee know not? perceiveſt thou that is not with vs?

10 Both * gray-headed & all gray is amõgeſt vs: greater then

but did not hold him flat wicked: Now he goeth further. *Chap. 12. 12.

hen thy father in dayes.

11. Are the comfortes of God a ſmall matter with hee? and is the † matter hid with thee?

12 What doctrine can thine hart give thee? or what an thine eyes aime at.

13 That thou turneſt thy ſpirit againſt the Omnipo- ent; and vttereſt words out of thy mouth.

14 What is woful-man to be cleared? or the borne of woman to be juſtified?

15 Where he holdeth not his holy ones perfect: nor hey of heaven be cleare in his eyes.

16 Much leſſe the vncleane, & lothſome: drinking vn- ighteouſnes as water.

17 I will ſhew thee, heare me: and what I have ſeen, hat will I declare.

18 What wiſe men have told: & hid not what their fathers left.

19 To whom alone the land was given: & no "ſtraun- ger came amongſt them.

20. The wicked killeth himſelf all his dayes: & ſoon umbred yeres, are ſtored for the Tyrant:

21 A noiſe of much feare is in his eares: in peace the obber will come vpon him.

22. He looketh not to eſcape from darknes, having watch he thinketh vpon the ſword.

23 He wandreth for bread, where to find it: he know- th that the day of darknes is ready † at his hand.

24 *Diſtreſſe and affliction will fright him: It wil pre- aile againſt him, as a King furniſhed with an army about im.

† That thou complayneſt of injurie & crooked iudgement.

"Wiſe ſage men: peaceable: that no other were choſen to check them. as Rome is blamed for oftẽ change of policy.

† round about him.

E 25. Becauſe

* צר ומצוקה θλῖψις καὶ στενοχωρία. Rom. 2. 9.

†See 21.14

25. Because he stretched forth his hand †against the Omnipotent: and would be valiant against the almighty:

26. He will run vpon him: vpon his neck: vpon the thick "bodies of his shields.

"bones & nerves.

27 Though'* he cover his face with his fat, & make playtes vpon the panch.

*A description of wealth.

28 Though he make dwellings of cities ruinated: of houses vndwelt: which were coming to heapes of stone.

29 He shall not continue rich, nor his wealth stand: nor that which they have brought about, spread over the earth.

30. He shall not depart out of darknes: fyre shall dry vp his suckers: and he shall depart by the spirit of "His mouth.

"ver.25. & 21.18.

31 Let not the misledd trust in vanitie: for vanitie will be his recompence.

32 Which will come to the full before his day: & his branch shall never be greene.

33 "† He will snap off his soure-grape as the vines: & cast off his floure as the Olives.

"†God.

34 For the congregation of the hypocrites shalbe solitaric: and fyre eateth the tents of bribers.

35 By * conceiving sorow, and breeding miserie, so their belly getteth guile.

*Psal.7.14

CHAP. XVI.

THen Iob answered and sayd:

2 I have heard many words as these: Miserable comforters are ye all.

3. Is there any end of windy words? and what maketh thee so vehement to reply.

4 Would

4 Would I ſpeak as you ‘†if you were in my place? would I compoſe bare wordes againſt you, & nod †vpon you with my head?

5 I would ſtrengthen you with my mouth: and my lippes * moving ſhould bring eaſe.

6 If I ſpeak, my grief will not be eaſed: or if I leave of, ‘“what will go from me?

7 As now it wearieth me. THOU haſt made me deſolate of all ‘† my company.

8 So thou haſt made me all wrinkled: That is a proof: & my leannes riſeth vp againſt me: it ſpeaketh to my face.

9 His †‘ anger renteth: and he †beareth me a grudge: he gnaſheth his teeth vpon me: he is become my foe: *he looketh ſharply at me.

10. Men open their mouthes againſt me: with reproches they ſmite my cheeks: they come by full troups vpon me.

11. The Omnipotent hath given me over to the “godles: and hath caſt me into the hand of the wicked.

12 I was welthy, but he hath vndone me: and he layeth hold vpon my neck and ſtill buffeteth me: and hath ſet me for a mark vnto himſelf.

13 His *archers compaſſe me: he hath cleaved my reines: and ‘,‘ ſpared not. He hath powred vpon the earth my gall.

14 He hath breached in me breach overagainſt breach: He runneth vpon me as a gyant.

15 Sackcloth ‘*ſow I vnto my skin: and wallow mine horne in the duſt.

16 My face is become fowl by weeping: and vpon my eyliddes is the ſhadow of death.

‘†*Eb.* Your ſoule in place of my ſoule.
†*Mock.* as, 2 King. 19. 21.
**comfort.*
“ *What wil it be the leſſe.*
‘†*Ch.* 1. *Thou haſt marred all parte of my body.*
haſt bereft me of my children & frendes: ch. 1. *& now of health in all my members.*
†‘*Ch.* 17. 3.
† *Ch.* 33. 10
**Eb. He ſharpeneth his ey at me*
“ *Chaldæã & Sabean.*
**Sickneſſes & ſores.*
‘,‘ *Lam.* 2. 2. 21.

E 2 17 For ‘*my ſackcloth *Ch.* 2. *by boyles broken cleaveth vnto my ſkinne.*

17 For no misdoing of my hands, but my wish is clear: saying.

18 O earth cover not my blood: and let there be no place for *my crie:

*If there be any iniury in my hãds let the earth reveale it: & let God never heare my prayer.

19 Even now, behold, in heaven is my witnes: & my record on high:

20 My frends scorne me: but vnto the Puissant dooth mine eye drop.

21 That he would decide the cause for earthly-wight before the Puissant: as the sonn of Adam dooth with his neighbour.

22. For the soon numbred yeres be arrived: and a path must I go, where I have no returne.

CHAP. XVII.

MY breath is corrupt: my dayes are quenched: graves are for me.

†Night & day they vex me. * Whom thou allowest.

2. Surely mockages are bestowed vpon me: and in these mens vexing † lodgeth myne ey.

3. Set me now an vmpire with *thee: who is he? Let my hand be stroken.

4. For thou hast hid the hart of these men from judgement: therefore thou wilt not give them honour.

5. who so speaketh "vaine-goodly-speach to neighbours, the eyes of the given that way shalbe consumed.

חלק "
χρηστο λογια. Rom. 16. 18

6 That maketh me a by-word to people: & I †am openly a taber.

†They play vpon me as a tabber.

7 Wherefore myne eye is dim by anguish: and all my members be like a shadow.

8 Let the vpright wonder at this: and let the innocent bestir

† bestir himselfe against the hypocrite.

9 And *let the iust hold on his way: and let the cleane in handes encrease courage.

10 Now, all ye, chaunge your mind: and "come now. For, I find not a wise man amongst you.

11. My dayes are past, †my purposes are pluckt vp: the possessions of my heart.

12 The "night they change into day: light is short because of darknes.

13 As I desire the grave my house: in the darknes I straw my couch.

14. To the pit I cry, o father: ô mother, ô sister to the wormes.

15 For where now have I my hope: yea my hope who can behold it?

16 To the †middes of the grave all shall descend: when we go downe together to the dust.

† *encouraging himselfe and others not to faint for afflictions by Iobs example.*

**Rev. 22. 11.*

"*To Iobs opinion.*

†*I hoped for much good: but all that hope is gone.*

"*I watch and take no rest all night: and delite little in day by dark afflictions.*

†"*Barres that carry to the grave.*

CHAP. XVIII.

THen Bildad the Shuchite answered, and sayd.

2 When will yee make an end of speaking: Mark yee: and after we wil speak.

3. Why are we counted as † beasts, are *vncleane in your eyes:

4. O he that teareth his soule in his "anger, shall †the earth be cast off for thee, & rocks be removed from their place.

5 Yea the light of the wicked is soon quenched: and the sparkle of his fire shall not long shine.

6 Light is darkened in his tent: and his candle is put

† *Ch. 12. 7 & 17. 4. &*

*10.

**Dul.*

"*Ch. 16. 9.*

†*Shall the whole government of the world, so constant*

as any rock, be removed for thy opinion.

out in him.

7 His violent paſſages are diſtreſſed: and his own counſel will make him fall.

8 He is ſent into the net by his owne feet: and walketh into the platted grin.

9 The ſnare ſhall catch him by the heel: the ſavage ſhall lay hold on him.

*Eb. gable or cord.

10 His * ſnare is hid in the ground: & his pitfall at the way ſide.

11. Terrours fright him on every ſyde: and preſſe him, † at his feet.

†Whither ſoever he goeth.

12 His ſtrength ſhall come to hungar: and wo is ready at his ſyde.

13 A ſtraunge death ſhall eat the braunches of his "body. All his "† braunches, ſhall it eat.

"ſkin. "†children.

14 His confidence ſhalbe plucked vp from his tent: he ſhalbe conveyed to the king of terrours.

15 It ſhall dwell in his tent, when it is not his: * brimſton ſhalbe ſcattered vpon his dwelling.

*Gen. 19.

16 Beneath, his roots ſhalbe dryed vp: and above, his branch ſhalbe cut downe.

17 His remembrance ſhall periſh from the earth: & he ſhall have no name in the ſtreates.

18. He ſhalbe drvien from light to darknes: & he ſhalbe chaſed out of the earth.

19. He ſhall leave no child, nor nephew among his people: nor remnant in his pilgrimage.

20. At his day they that come after ſhall wonder: as the preſent took an horrour.

†Eb. place.

21. Even theſe are the habitatiõs of the vnrighteous, & this is the † caſe of him * that knoweth not the Omnipotẽt.

*See Ch. 21.

Chap.

CHAP. XIX.

THen Iob answered and sayd:

2 How long will ye greive my soule: and fret me with words.

3 Now * ten times ye have reproched me: nothing ashamed: But ye harden your selves against me.

4. Suppose in deed that I have erred: let my errour continue with me.

5. But truely you deale stately over me: "* and bring my wretched case an argument against me.

6. Know then that the Puissant hath "," overthrowne me: and compassed his net about me:

7. If* I complayne of wrong, I cannot be heard: if I cry, no sentence wilbe given.

8. He hath "hedged in my wayes that I cannot passe: and hath set darknes over my pathes:

9. He hath bestript me of my honour: and taken away the crowne of myne head.

10. He hath puld me downe on every side: and I goe away: and he hath plucked vp my hope as a tree.

11. And his anger is kindled against me: & he holdeth me as † one of his enemies.

12. His* hostes come together against me: and cast vp their trench against me: and camp about my tent.

13. He hath alienated my brethren from me, and they "* who honoured me are become mere strangers vnto me.

14 My kinsfolk cease, & they whom I favoured have forgotten me.

15. The

* *fiue times I spake, and fiue times you, crossing my good speches. or, Ten, that is many times.*

† *Ch. 32. 13.*

" *wronged, or, wringed me.*

* *Elihu blameth this, Ch. 34. 5. &c.*

" *Lamentations 3. 7.*

† *Chap. 33. 10.*

* *afflictions.*

"* *my acquaintance*

15 The hirelinges of my house, and my maydens, take me for a ſtranger: I am an alliant in their eyes.

16 I call my ſervant, but he wil give no anſwer: though I entreat him with my mouth.

17 My breath is ſtrange vnto my wife, though I pray her by the children of my belly.

18 Even Princockes do diſpiſe me: when I ariſe they talk againſt me.

When I was in health.

19 All men of my counſell loath me: and, they whom I loved turne againſt me.

20 My bone cleaveth to my ſkin, as to my fleſh: and I am whol onely in the ſkin of my teeth.

21 Pitie me, pitie me, o yee my frendes: for the hand of the Puiſſant hath touched me.

22 Why do ye perſecute me as the Omnipotent: and are not ſatiſfied with † my fleſh.

†Be cõtent that my fleſh is waſted: & go not about, as ſavage beaſts, to break my bones.

23 O that* my words were now written: ô that they were drawen in a book.

24 Graven with a pen of iron: with lead, were in ſtone for ever.

25 How I know[cc] my redemer liveth: and at the laſt ſhall ariſe vpon the duſt.

26 And after this my ſkin is ſpent: yet from my fleſh ſhall I ſee the Puiſſant.

**Becauſe Iob was termed one that knew not God: he*

27. Whom I ſhall ſee, even I, my ſelf: & myne eyes view, and* no ſtraunger: when my reynes and boſome be ſpent.

28. This

proteſteth his faith: in the incarnation and reſurrection of Chriſt, authour of our reſurrection. The ſtrict proprietie of Ebrew beareth that: and Gods ſpirit alwayes reacheth to the beſt ſenſe. [cc] *My redeemer in the nature of man, is the Ever-living: ſhall ariſe from death: and by him I ſhall riſe: and be made like his glorious body.*

**No other for me.*

28. Thus, yee ſhould ſay, * why purſue we him: when the thinges root is found in me.

29 Be afraied your ſelves of the ſword: For ire vpon ſin hath the ſword. Therefore know ther is † a iudgment.

Seing this point is the main; not to doubt in the hart, who can go vp to heaven to bring Chriſt downe: or who can go downe into the deep to bring Chriſt from the dead: but to beleve that Jeſus is the Eternall: & that God raiſeth him from death: Job could not be ſayd not to know God.

CHAP. XX.

THen anſwered Sophar the Naamathite, and ſayd.

2. For this my thoughts make me reply: and therefore my haſt is in me.

3. A * reprofe to my ſhame I heare: and the ſpirit of my conſcience will that I anſwer.

4 Thou doſt know this much, how of old, ſince Adam was ſet on the earth:

5. The joyance of wicked is ſhort: & hypocrites gladnes for a moment.

6. If his height aſcend to heaven: and his head reach vnto the cloudes:

7. Turning a little he falls for ever: " his beholders ſay, where is he?

8. As †' a dreame ſhall he flee, paſt finding: and paſſe like a viſion on night.

9. Eyes viewed him: but ſhall no more: nor his place behold him againe.

10. His children muſt content the poore: & his hands recompence his wrongs.

11. His bones ſhall feel full pay for his youth prankes: which ſhall lye with him in the duſt.

† שדין & שדין *Shaddin: might ſeme to be Sheddin Devils. in the vn-*

pointed Bible. The margent reading helpeth therin. * *Chap. 19. 28. 29.* " *they who ſaw him.* †' *Eſa. 29. 7. 8.*

12. Though wrong be ſweet within his mouth, and he hide it vnder his tongue:

13. Though he cheriſh it, and leave it not: and hold it within his pallate:

14. His meat in his bowels turneth into gall of aſpes within him.

15 Wealth devoured he ſhall caſt-vp: The Omnipotent will drive it out of his belly.

16. He ſhall ſuck the gall of aſpes: the tongue of ſerpents ſhall kill him.

17 He ſhall no more ſee rivers, ſtreames, brooks of hony and of butter.

18. He ſhall reſtore what mens paines gate: and not have time to devour it: and never reioyce in the wealth for which he muſt make recompence.

19 He oppreſſeth and leaveth poor: robbed of houſe: which he ſhall not build vp.

Pſal.59.15 & 69.22. 20 For he ſhall feel no reſt in his belly: by that which he deſired he ſhall not be ſafe.

21 There ſhalbe no remnant of his meat: therefore his goods continue not.

22 When he hath filled him with ſufficiency, then he ſhalbe diſtreſt: ech hand of † injuried will come vpon him. † *grieved.*

23 When he would fil his belly, *God* will ſend his hoat anger vpon him: he wil rayn vpon him into his fleſh.

24. When he fleeth from the iron armour, the bowe of ſteel ſhall ſhoot him through.

25. The arrow ſhalbe drawen and come out of " the quiver; and the head ſhalbe in his gall: terrours ſhall come vpon him. " *Chald. & Ab.*

All

26. All darknes is hid vp for his † store: a fyre '* vnquenchable shall eat him vp, and the remnant of his tent shalbe wringed.

27 The heaven shall reveale his iniquity: and the earth shall rise vp against him.

28 The * fruites for his house shall passe avvay: & flow away in the day of anger.

29 This shalbe the portion of the wicked earthly-man from '† God: and the inheritance appointed him from the ‡ Omnipotent.

† For his store of sinnes. Rom. 2. 5.

' Eb. Which needeth no blowing.*

** As oyle & wine. Chald.*

'† Elohim.

CHAP. XXI.

אל †

THen answered Iob and sayd:

2 Heare diligently my words: and let that be your consolation.

3 Suffer ye me and I will speak: and after I have spoken, mock thou:

4 Is "my sighing vnto man: notwithstanding *I have my sighing*: then why should not my spirit be discouraged.

5 Mark me, and be amazed: lay the hand vpon the mouth:

6 When I bethink me, I am troubled: and a quaking taketh my flesh.

7 Why are the wicked lively, continue long, and be mighty in riches.

8 Their seed is setled before them with them: and their issue before their eyes.

9 Their houses have peace without feare: and the rod of the puissant is not vpon them.

10. Their oxe gendreth and looseth not seed: their

ἐπίσκοπος, in the Lxx.

"I complayne not to you: but vnto God. I plead with God: and sorrow that I am not heard.

cow calveth, and looseth not the young.

Ch.15.30. 11. They send forth their children as flocks: & their prinkockes daunce.

12. They bear with the tabret & harpe: and reioyce at the sound of the pleasant instrument.

Ch.15.24. †But in Hades they are pāged in flame. Luk. 16.19.23. 13. They spend their dayes in wealthinesse: and in a moment they go downe † to the grave.

14. And they say to the omnipotent, depart from vs: for we desire not to know thy wayes.

*See Ch.15 15. What * is the almighty that we should serve him: or what profit shall we have if we pray to him.

c*But frō. God. c which never thank God for their welth but think their owne wisdome found all: as Assur, Esa.10.12.13 16. Loe their welth cōmeth not c* by their own power: *here* I am far from the iudgement of c the wicked.

17. †Not so often is the candle of the wicked put out: that their wo doth come vpon them: that HE imparteth pangs in his anger.

18 That they become * as straw before the wind: and dust which a tempest stealeth away.

19. Doth God lay vp his injuries for his children: doth pay himself that he doth feel it?

20. Do his own eyen see his ruine: that he drink the ire of the omnipotent.

21. Otherwise what careth he for his house after him: when the number of his own moneths shalbe shortned.

† כמה is, how often? or how seldome. Ramban. 22. Can a man teach the Omnipotent knowledg, how he shall judge the lofty?

23 One dyeth in his very perfection, all in prosperitie and ease:

*Psal.1.4. & 35.5. †He hath all prosperity of health and wealth. 24 His † payles are full of milk: and the marrow of his bones are moist.

25 An other dyeth with a bitter ſoule: and never ate good thing.

26 They ſhall lye alike in the duſt: & the worme ſhall cover them.

27 Behold, I know your thoughts, and your injurious imaginations againſt me.

28 When ye ſay: where is the houſe of † the noble? & where is the tent and pavilion of the wicked?

29. Cannot ye aſk them that go by the way? ſo yee would not make their ſignes ſtraunge.

30. How the bad is ſpared vnto the day of heavines, the day when great wrath is brought.

31 Who dare tell him of his wayes to his face: & reward him that which he doth?

32. But he is brought vnto the grave, and ſtill abideth in the tumbe.

33 The vale clodds be ſweet vnto him: & he draweth all earthly after him: as innumerable went before him.

34 And what do yee comfort me with vanitie: when great offence remayneth in your diſputations.

Chap. 20. 19. † Or rich Tyrant.

CHAP. XXII.

THen anſwered Eliphaz the Themanite and ſayd.

2. Can the humane-wight teach the Omnipotent? If he would teach, would he regard it?

3. Is it a pleaſure to the almighty, that thou pleadeſt juſtice: or gain, that thou wouldſt make thy wayes perfect?

4. Would he reprove thee for thy religion; would he come into judgement with thee?

5 Nay doubtleſſe thy evill is great, and thy iniquity endleſſe.

Mat. 25. 35. &c.

6. For thou hast taken a pledge from thy brother vvit
out cause: and bestript the naked of their clothing.

* נשוא

7 No vvater to the vveary hast thou given to drin
and thou hast kept avvay bread from the hungry.

פנים

8 But the stronger in arme held the land: and * he
estimation vvould dvvell in it.

ὁδοκῶν Ma. 10. 42.

9 † Widovves hast thou sent avvay empty: and th
armes of the fatherles vvere broken.

†True devotion is this, to visit the fatherles and widowes in their adversity: and to keep himself vnspotted of this world. Iam. 1. 27.

10 Therefore snares compasse thee: and suddayn fea
frightes thee:

11 Or darknes, that thou canst not see: and much wa
ter doth cover thee:

12 Is not the Puissant in the height of heaven: & be
hold the loftynes, the starres hovv high they be.

14 So thou sayest, vvhat knovveth the Omnipotent
can he judge through the dark cloud?

14 The clovvdes be a covering to him that he canno
see: and he vvalketh vpon the compasse of the heaven.

†'Doest thou hold. '2 Pet. 2. 5.

15 †'Hast thou marked the vvay of 'the old vvorld
vvherin vngratious men have vvalked?

* * *

16 Which vvere made avvay before their time: vvhos
foundation became a water of deluge:

**The middle of the book by the Massorites.*

17 Who said vnto the Omnipotent, depart from v
and vvhat should the Almighty do vnto them?

'† I am far from the iudgement of the wicked which hold the starres their Gods and givers of blessing.

18 For he fild their houses vvith goods: & '† the op
nion of the vvicked is far from me.

19 The iust did see and rejoyced: and the innocent d
mock them.

20 As our state is not yet destroyed, that the remnan
of the other, ' fyre should eat vp:

21 Reconcile thee novv vnto him, & be at peace: S
prosperitie shall come vnto thee.

'The world reserved to fyre. Es. 66. & 2 Pet. 3.

Recei

22 Receive now the Law at his mouth: & lay vp his
vordes in thine hart.
23 If thou turne vnto the almighty: thou shalt be built
p: if thou cast far off vnrighteousnes from thy tents.
24 So thou shalt set by gold as dust: and Ophir, as
he stones in rivers.
25 And the Almighty wilbe thy plentiful gold: &
ilver of strength vnto thee.
26 For then thou shalt delite in the Almighty: and
ift vp thy countenance vnto the Puissant.
27 Thou shalt crave good of him: and he shall heare
hee: and thou shalt pay thy vowes.
28 And thou shalt decree a matter: & it shall stand so
or thee, and in thy wayes shall the light shine.
29 When * others shalbe humbled, thou shalt speak
f exaltation: as the humble eyed he will save.
30 He will spare the innocent: who shalbe spared for
hy pure hands.

* Pride wil have a fall.

Ch. 42.

CHAP. XXIII.

THen Iob answered and sayd:
2 Yet this day ‘,‘ my sighing is holden a re-
bellion: though my stroke be greater then my
roning.

‘,‘ Ch. 22. 3

3 O that I knew how to find him: that I might come
nto his throne.
4 I would lay the cause before him: and fill my mouth
vith arguments:
5 Would know what words he would answer me:
& would perceive what he would tell me.
6 Would he by great power plead against me? No,
ut he would help me.
7 There the vpright doth plead with him: so should I
e quit for ever by my judge.

8. Go

8. Go *I Eastward, there he is not: or westward, I c
not mark him:
9. On the left hand when he worketh, I cannot vie
him: when he covereth the right hand, I can not see him.
10 But he knowes what way is with me: tryed he m
I should come forth as gold.
11. My foot hath held his right path: his way have
kept, and not turned away.
12. And his lippes lawes I cast not of: More then m
dayly bread have I layd vp the wordes of his mouth.
13 Yet † when he is against me, who can stay him: hi
soule willeth, and that doth he.
14 Because "he furnished me with my dayly brea
and many such graces are with him.
15. Therefore I shrink at his presence: I consider an
am afrayd of him.
16 For the Omnipotent hath softened mine hart: an
the Almighty hath made me shrink:
17 Because *I have not dyed by thick-darknes: nor H
yet "hideth gloomynesse from my face.

*I cannot mark Gods iudgements in any part of the world

†He is vnchangeable.

"See Ch. 10 ver. 8. 9.

*Because I found neyther death, nor ease of sicknes.

"That I should not feel these afflictions.

CHAP. XXIV.

WHy should not †times be hid by the almigh
ty, for none that know him see his wayes.
2. Men remove landmarks: rob away
heards, and feed them.
3 They drive away the asse of the fatherlesse: and tak
the oxe of the widow for a pledge.
4. They make the poore turne out of the way: the
mee

†The affaires of mẽ in their times.

meek of the land hide themselves together.

5 Behold the wild in the wildernes go forth to their work: rising timely to spoile: the vast-ground giveth him bread for his young.

6. They reap the field that is not their own: so the wicked snap of the vineyards grapes.

7. The naked they do cause to lodge without garment: and without covering in the cold.

8. They are ‘ moistened with the streams of the mountaines: and for want of covert, they imbrace the rock.

9 Of mischievousnes they rob the fatherles: and take away as a pledge that which the poor hath vpon him.

10 The † naked they cause to go without garment: & they take away the sheaf of the hungry.

11 Men ‘† make oyle within their walls, & tread winepresses, and are thirstie.

12. In the citie, folk doe grone: and the soule of the slayne * cryeth: and the Puissant marketh not the vnsavorie dealings.

13. They are of rebellers against the light: They know not his wayes: nor keep in his pathes.

14. With the light the murtherer riseth: he killeth the needy and poore: and on the night he wilbe a very theife.

15. The ey of the adulterer watcheth the twylight, saying: No ey shall see me: and layeth a visard vpon his face.

16. *‘ In the dark he diggeth houses: which he marked on the day tyme: they know no light.

17. For altogether the morning is vnto them the sha-

* עניים & עניים

The margent expoñdeth meek by helpleſſe. Some translate the margent: & wel may: But none may think the Line-reading corrupt.

‘ *Poor dwel in high rockes, in many ſhowres of rayne: and in holes of rockes, they lodge.*

† *The naked in part they make more naked.*

‘† *The laborer hath not*

is pay. **As Rev. 6. 10.* *‘ *Ramban thus: In dark places he diggeth houſes: which he ſealeth vp on the day time: And that ſeemeth the right ſenſe: ſo this: They can vide no light.*

dow of death: if any spy them, then come terrours of the shadow of death.

18 He is lighter then the face of waters: their portion is cursed on the earth: none will look vnto the way of the vineyards.

19 Drought and heat quickly take away snow waters: the grave them that sinne.

20 The * wombe shall forget him: he is sweet to the worme: he shalbe no more remembred: and wickednes is broken downe as a tree.

21. HE † adioyneth the barren which hath not borne child: and to the widow HE sheweth no good.

22 And HE draweth the stout after him by his might: while ech stood, none was sure of his life.

23 HE would give them security to stay vpon: But his eyes was vpon their wayes.

24 They were exalted a short while: but come to nothing, so they are brought low: every one are made to skip away: they are cutt off as an eare of corne.

25. If it be not so now, who will prove me a liar: and make my wordes nothing?

*Răban. His wife: others, his mother; or frends; all of compassion.

† The wicked mans life shall have the husbands lot.

CHAP. XXV.

THen answered Bildad the Shuchite and sayd:

2 Dominion and feare be with him: he maketh

The maiestie of God is too terrible for base man to plead with: saith Bildad: and all Gods doings are in iudgment & iustice: the iudge is iust, and the iudged a sot: vnable to know the secret of this matter. At this Iob mocketh in the next chap.

peace

peace in his high places.

3. Can his armies be numbred? or (*) over whome doth not his light shine?

4 And what should sorowful-man plead iustice with the Omnipotent: or the borne of woman look to be cleared.

5 Look vnto the moon: and it will not be bright: & the starres are not cleare in his eyes.

6. Much lesse sorowful-man, a worme: & the sonne of Adam a vermin.

The Chaldy vpon v. 2. Sultanship and feare be with him: he maketh peace in his high heavens. Michael is on his right hand: and he is of fyre: and Gabriel on his left hand: and he is of water: and the holy creatures be part of fyre: and part of water. Such fables S. Paul forbiddeth: and Iewes making Michael a created Angel, holp out Machomed: and ever Zohar graunteth the truth, that Michael is Iehovah. (*) None of his Angels have light of themselves: but all from him.

CHAP. XXVI.

THen Iob answered and sayd:

2 What helpest thou to no strength? and savest with an arme having no force?

3 What doest thou counsel without wisdome: & makest advice knowen aboundantly.

4 With whom hast thou vttered speach: and whose soule admired thee.

* * *

5 (*) Things without life are formed vnder the waters: and places neare them.

** * * Iob sheweth that he can speak more of Gods straunge works then Bildad.*

(*) רפאים *Ψυχα. Ambre, and pearle, and such. God his providence reacheth to the furthest places: even to the bottom of the sea, and lowest earth: which places seem to be as cast off.*

6 The loweſt earth is naked afore him: and the * loſt hath no covering.

7. He ſtretcheth out the North vpon the empty: and hangeth the earth vpon nothing.

8. He bindeth waters in his thick-metcores: and the clowd is not broken for them.

9. He † faſteneth the face of the throne: He ſpreadeth beawtifully his clowd over it.

10 A bound " he hath made for the face of the waters: vnto the end of light with darknes.

11. The † pillars of the heavens ſhake: and are amazed at his check.

12 By his ſtrength *he divides the ſea: and by his wiſdome he parted the '† maine-water.

13 By his ſpirit he garniſhed the heavens: his hand hath formed the long ſerpent.

14 Lo, theſe are part of his wayes: and what a ſmall thing can we heare of him. And the thunder of his power who can vnderſtand?

*That which ſeemeth to be loſt and cõtemned.

†Rambã: *He maketh the face of the heavens for an houſe.*

" *He brought the ſea about the Land: to abide while day and night continue.*

† *Mountaines, as Atlas, ſayd to hold vp the heavens, by earthquake tremble.*

*Of a generall water, he made many ſeas.

'† *Eb. Pride: That is the proud ſea: that threateneth to drown the land.*

CHAP. XXVII.

AND Iob proceeded to continue his Oration, and ſayd:

2. As the Omnipotent liveth which hath removed my cauſe, & the Almighty which hath brought my ſoule to bitternes.

3. Sure-

3. Surely, all the while that my breath is in me, and the ſpirit of the Puiſſant in my noſtrels:

4. My lippes ſhall not ſpeake the vnright: and my tongue ſhall not ſound vntruth.

5. Be it farr from me that I ſhould juſtify you vntil I give vp the ghoſt: I will not remove myne integritie frō me.

6. I will lay hold vpon my righteouſnes, and I will not leave it: my hart ſhall take no ſhame from my dayes.

7. Mine enemie ſhalbe as the wicked: and my adverſary as the vnrighteous.

8. For what can be the hope of the hypocrite, that he ſhould bring it about: when the Puiſſant would ſhake off his ſoule. *If I were wicked I durſt not plead with God.*

9. Would the Omnipotent heare his crye: when diſtreſſe cōmeth vpon him.

10. Can he delight in the Almighty? will he call vpon the Puiſſant at all times? *Phil. 4. 6.*

11 I will teach you of God his hand: that which is with the Almighty I will not hide.

12 Lo, ye all have ſeen it: and why do ye then vaniſh in vanitie.

13 This ſhalbe the lot of the wicked earthly-man, with the Omnipotent: and the portion of tyrants, which they ſhall receive from the Almighty.

14. If his children be many, it ſhalbe to the ſword: & his offspring ſhall not be filled with bread.

15. His remnant ſhalbe buried * as ſoon as they are ** as contēned ſlaves.*

(And ſo Beth is taken, Dan. 2. 44. preſently after the dayes of theſe kings, ſhe God of heaven ſhall ſet vp a kingdome.)

† as glad to be rid of them.

dead: and his widowes shall † not weep.

16 If he heap vp silver as dust: and prepare him garments as clay:

17 Wel he may prepare it: but the iust shall weare it: and the innocent shall part the silver.

18 He buildeth his house as a moth: and as a booth which a watchman maketh.

† in death.

19 The rich † lieth and is not * taken vp: one openeth his eyes, but he is gone.

* To be honestly buried: for his children shalbe kild. ver. v. 14. Amongst the wild Arabians this continueth vnto this day: and in burial: or

20 Terrours shall fasten on him as waters: and in the night a tempest shal steal him away.

21 An † East wind shall take him: and he must go: and and it shall whirle him from his place.

22. It falleth on him, and spares him not: when he would fayne flee from that sway.

23. Every one shall clap hands at him, and hisse him away from his place.

our wild countreyes. It is an Ebrew phrase, for one dead taken frendly in of a straunger into lodging, as Mat. 25. 35. 43.

† συγκλύδων. Act. 27. 14.

CHAP. XXVIII.

God is merveilous in workes made knowne: but vnsearchable for mans let.

NOw there is an issue for silver: and a place of Golds refining.

2. Iron is taken out of dust: & brasse is molten out of stone.

3. HE hath * set an end to darknes: and searcheth the vse of all things: stone of myrknes and shadow of death.

* Psal. 119. 96.

4. A ſtreame breaketh from his ſpring: vnkenned of any foot: deep for ſad-man, it floweth away.

5 A ground out of which groweth food: is vnderneath chaunged as * fyre.

6. Her ſtones have the place of Saphir: and the duſt of gold is in it.

7. A path which the kite hath not knowne: nor the eye of glead lookt on it.

8. The ſavage beaſts have not trode it: nor fierce-Lyon paſſed over it.

9. HE ſendeth his hand into the flint: and changeth † mountaines at the roote:

10 Breaking rivers out of the rocks: And all that is rare his ey ſeeth.

11. HE ‡ bindeth the floods from weeping: And the hid he bringeth to light.

12 But from whence can wiſdome be found: & where is vnderſtandings place?

13. Sorowfull-man knoweth not her eſteeme: neither can it be found in the Land of the living.

14 The deep ſaith, it is not in me: and the ſea ſaith, it is not with me.

15 No † ore can be given for her: nor ſilver be weighed for her price.

16 It will not be valewed with ‖ Cethem from Ophir: with precious Beryll and Saphir.

17. No gold nor diamond will match her: nor cup of * Phez-gold make her exchaunge.

18 † Ramoth and Gabiſh may not be mentioned:

* *Brimſtone*

† *In mountaines he breaketh a way for ſtreames.*

‡ *God drieth the ſprings whence rivers ran: that they fail: and have not ſo much as a tear of Water.*

† *Ebr. Sagor: ſtored.* *that is gold.*

‖ *The name of gold in Ophir.* * *Phez-gold of Feſſ in Barbaria.* † *Eaſt mountaine ſtones, Sardonyx and Chalcar in Greek as I gueſſe.*

wiſdomes

wisdomes price doth passe carbuncles.

19 The Topaz of Cush will not match her: she wil not be weighed with pure Cethem.

Ch.8.10. 20 Then from whence doth wisdome proceed: and where is the place of vnderstanding.

21 For it is hid from the eyes of all living: and kept close from the fowles of the heaven.

22 Destruction and death say: with our eares we have heard her fame.

Elohim, the name of the holy trinity. 23. God perceiveth her way: and he knoweth her place.

24 For he beholdeth the ends of the earth: and he seeth all that is vnder heaven.

25 When he made for the wind a peise, and held the waters in a measure.

26. When he made a bound for the rayne: and a way for lightening of thunders.

27 Then he saw her: and shewed her: and setled her: and searched her.

†*The Lord. Adonaj is vsed first Gen. 15. of Abraham, and is plurall, for note of Trinity: My stayes.* 28. And he sayd to Adam, Mark: the fear of †ᶜ Adonaj, is the wisdome: and to eschew ill, is vnderstanding.

CHAP. XXIX.

AND Iob continued his Oration and sayd.

2 O that I were as in former moneths: as in the dayes when the Puissant preserved me.

3. When he caused his brightnes to shine over my head:

when

when I walked at his light in darknes.

4. As I was in my lusty yeres: with Gods favour over my tent.

5. When yet the almighty was with me: and my children about me:

6. When I washt my steps with butter: and the rock powred me streames of oyle.

7. When I went out a door to the city: and settled my seat in the street.

8. The young men saw me, & would not be seen: the aged arising stood vp.

9. Princes refrayned from speaking: & layd their hand vpon their mouth.

10. The best in voyce would not be seen: theyr toung cleaved to their palat.

11 When the ear heard, then it held me happy: and the ey saw, and gave me good report:

12. That I delivered the poore when he cryed: and the fatherlesse and the succourlesse.

13 The blessing of the perishing came vpon me: and I made glad the heart of the widow.

14. I put on righteousnes, and it clothed me: my iustice was like a cloke, and a crowne.

15. Eyes was I vnto the blind: and I became feet to the lame.

16 A father was I to the poore: and the cause I knew not I searcht out.

17. And I brake the tuskes of the vnright: and cast the pray out of his teeth.

18. And I sayd: I shall give out the ghost in presence of my nest, and multiply dayes as the sand.

19 My root was ſpred to the water: and dew lay vpon my braunches.

20 My honour was aey-new with me, and my bow was freſh in mine hand.

21 To me men gave eare and regard: and kept ſilence at my counſel.

22 After my words they diſſred not: & my talk dropped vpon them.

23. They regarded me as the rain: & gaped as to the later ſhowres.

24. When I laughed vpon them, they would not be bold: nor caſt downe the light of my face.

25 I choſe their way, and ſate a chief: and dwelt as a King with a garriſon: as one that comforteth mourners.

CHAP. XXX.

BUt now they make a ſcorne of mee, who are leſſer in dayes then I, whoſe fathers I would have diſdayned to ſet with the dogges of my ſheep.

2 For what could their hands ſtrength do me: whoſe aged time came to nothing.

3. In want and in famine heavie, they fled into the vnwatery land, obſcure, waſt and wildernes.

4 Which pluckt vp ſalt herbs among trees, and Iuniper rootes were their meat.

5 They were driven from company: men ſhouted at them as at a theif.

6 That they dwelt in * cliffs at rivers, in holes of duſt,

*Ground holow: broken by ſtreames.

and in rocks.

7. Among trees they groned: among the nettles they smarted.

8 A vile kind, yea a kind without fame: banished from the earth.

9 But now I am become their talk, and made to them a common speach.

10 They abhor me: keep far from me: and from my face I spare not spittle.

11 For HE hath looſed * his ſtrings and afflicted me: and they caſt away the bridle from me.

12 At my right hand ſpringals ariſe: they thruſt my feet: and they caſt vpon me the cauſies of their woe.

13. They have marred my way: they hold my heavines a profit: though they be never the better.

14 They come as into a broad breach: in the broken place they tumble.

15 All terrours are turned vpon me: ech, courſe my nobilitie as a wind: and my ſalvation is paſt as a clowd.

16. So my ſoule in me is powred out: and affliction dayes have caught me.

17 The night perceth my bones from me: that my ſinnewes do take no reſt.

18 Through great force my garment changeth: as the edge of my coat it girdes me.

19. He hath " made me a pattron of mire: that I am like duſt and aſhes.

* יתרו *Iithro, The ſtring or raine of his government: that holdeth baſe from ſtriving with mighty. Let them that think that hard,*

read the margent: יתרי *Iithri, my ſtring: the ſtring of my bow, Chap. 29. 20.*

† *Chap. 29.* " *Or, compared me to mire.*

20 I cry vnto thee, but thou doest not heare me: I stand vp, but thou doest †mark me.

†To bring vpon me all kindes of punishmẽts.

21. Thou art turned one cruel to me: by thy hard hand thou art my foe.

22. Thou takest me vp vnto a wind: and † causest me to ride: thou meltest me from all soundnes.

† Layest me me therevpon.

23. For I know, to death thou wilt turne me: and to the house appoynted for all living.

24. And prayed I not when plague was sent? when hurt came to any, therevpon cryed I not?

25. Did I not weep for the hard of day: did not my soule * burne for the poore?

עגמה

πυρωμαι. 2 Cor. 11. 29. Mercerius citeth S. Paul an expounder of this rare word: very learnedly.

26. But I looked for good, & evil came: and I wayted for light, and myrknes came.

27. My bowels seethed & rested not: dayes of affliction came vpon me.

28. I walked black out of the sun: I stood vp in the Church: I cryed:

29. I am a brother to Dragons: and a felow to Estrich kind:

30 My skin vpon me is black, and my bones are brent without hoat-drought.

31 And my harp is made a mourning: and pleasant soundes be weepers voice.

CHAP. XXXI.

I Made a covenant with myne eyen, not to look vpon a virgin.

2. For what were the portion of God from above: and lot of the almighty from on high?

3. Have

3. Have not the vnrighteous woe: and be not ildoers rid away?

4. Will not he see vnto my wayes: and number all my passages?

5. If I walked in vanity: and my feet hastened to guyle:

6. Let God weigh me in even ballance: and let him mark my integrity.

7. If my step have turnd from the way: and my hart followed myne eyes: and any blame sticked to myne hands:

8 Then let me sow, and another eat: and my offspring be rooted out.

9 If mine hart were drawen by woman: that I waited at my neighbours doore:

10. Let my wife grind to an other: & let others bow vpon her.

11 For this should be an haynous thing: and a sin *for the Iudges:

12. For it is a fyre eating to destruction, which would root out all my revenues.

13. If I despised my servants cause: & my handmaids pleading with me:

14 Then what should I do: when th' Omnipotent stood vp: and when he did visite, what should I answer him?

15 Hath not he that made me made him in the belly? and the same framed vs both in the wombe?

16 If I stayd the poore from the wished: and consumed the eyes of the widow:

17 If I have eaten my morsel alone: that the fatherles

**To take knowledge of, search out, and punish. Pro. 6. 29. Lev. 20. 10.*

ate not of the same:

18. For from my youth this grew with me as a father: and from my mothers wombe I did tender it.

19 If I saw any perishing for want of clothes: and lack of covering for the poore:

20. If his loynes have not blessed me: when he felt warmth by my sheeps fleece:

21 If I lifted myne hand against the orphane: when I saw my strength in the gate:

22 Let my shoulder fall from the back: and let myne arme break from the cane.

23. For th'Omnipotents feared woe held me: and I could not stand before his highnes.

24 If I made gold my confidence, and said to Cethem, ô my hope.

25. If I joyed that my welth grew: and that my hand found much riches.

26. If I admired the sun how it shined: and † the moon walking precious:

27 That mine hart was closly deceived: No, my hand * kissed my mouth.

28 So this had been a sinne to be judged: for I had denyed the omnipotent from above.

29 If † I rejoyced at the hurt of myne enemy, & be-

† *The new moone: of which yet fooles say, God save her.*

* *Stopped all idolatrous speach: of star-worship: for which Babel bred confusion. So Ben Perizol taketh it: Others take that for a gesture of idolatry. The words and matter may abide that.*

† *See Ch. 30. 24.*

stird

ſtird me when he found loſſe:

30 No, I let not my palate ſinne: to wiſh his ſoule vnder a curſe.

31 Haue not the folk of my houſe ſayd: O that wee had his fleſh: wee would not be ſatiſfied.

32 The ſtranger lodged not in the ſtreet: I opened my doores to " travellers.

33. Haue I covered my treſpas as Adam: hiding my ſin of a ſelf-love.

34. For I could oppreſſe a great troup: & thoſe of families to baſenes, that made me ſhrink: that I was dumme, and went not out of doores.

35. O that I had one to heare me: behold my ſcope is this: that th'Almighty would anſwer me: & the book which my adverſary would write.

36 I ſweare, I would beare it on my ſhoulder: I would tye it for crownes to me:

37. I would tell him the number of my ſteppes: I would come to him as a bold Prince.

38 If my land cry out againſt me: and her furrowes weep together:

39 If I ate her ſtrength without ſilver, and have grieved her owners ſoule:

40 Then let thornes grow in ſtead of wheat: & darnell in ſteed of barley.

Here end the words of Iob.

* *A ſpeach of hatred to the enemy, as Pſal. 124. 3.*

" *or for hoſpitalitie: that ſervants dynner was given ſtraungers: that they tarried to roſt more: as the next verſe ſheweth.*

" *wayfaring.*

Chap. XXXII.

CHAP. XXXII.

SO these three men rested from answering Iob: because he was iust in his owne eyes.

2. And the anger of Elihu, the sonne of Baracheel the Buzite of the familie of Ram, was in a choler against Iob: because he iustifyed himselfe above God.

3. And against his three felowes his anger was in a choler: because they found no answer, yet condemned Iob.

4. Yet Elihu wayted to speak to Iob: because they were elder then he, in dayes.

5. So Elihu saw there was no answer in the mouth of the three men, and his anger was in a choler.

6. Then spake Elihu the sonne of Baraceel the Buzite: and sayd: I am young, and ye are old: Therefore I reverenced, and feared to shew my mind among you.

7. For I sayd, dayes will speak: and many yeres will teach wisdome.

8. Certes a spirit is in sad-man: & th'almighties breath to wise them.

9 Men of not great time may be wise: as the old vnderstand the right.

10. Therefore I say, Hear thou me now: I also will shew my mind.

11. Behold I wayted through your speach: I gave ear to your arguments: while ye searched out what to speak.

12 And vnto you I gave attendance: and lo, Iob found no confuter: of you that answered his words.

Chap. 19. 3. 6. 13 Least ye say, we have found wisdome: th'omnipotent doth tosse him, not man.

14 He

14. He hath framed no ſpeach againſt me: I will not anſwer him by your words.

15. They ſhrink away, do ſpeak no more: ſpeaches be departed from them.

16. And I expected, til that they wold no longer ſpeak: but they ſtand ſtill, they anſwer no more.

17. Now I will anſwer in my turne: alſo I will ſhew myne owne mind.

18. For I am full of words: and my bellies ſpirit doth preſſe me.

19 Behold my belly is as wine that hath no vent: as new barels like to burſt.

20. I will ſpeak that I may take breath: I will open my lippes and anſwer.

21. Look not that I regard mans perſon: that I reſpect an earthly-man.

22. For I know not how to reſpect: So my maker wold be my taker away.

CHAP. XXXIII.

AND in ſooth heare now Iob my talke: and give eare to all my ſpeaches.

2. Behold now I will open my mouth: my tongue ſpeaketh in my palat.

3. My words are th' vpright of my hart: and my lippes ſhall vtter knowledg purely.

4. Th' Omnipotents ſpirit hath made me: and the almighties breath hath given me life:

5. If thou canſt anſwer, ſettle thy ſelfe before me, ſtand to it.

6 Lo I am, as thou ſpakeſt, for th'Omnipotent: I am
†Ch. 13. 21. alſo formed out of clay.
7 Lo † my terrour ſhall not fright thee: Nor my
אכף * *hand be heavie vpon thee.
acaph, hand: Caph is vſuall. 8 Now thou haſt ſpoken in myne eares, and I heard
the voice of the woords:
9 I "am cleare, without treſpas: I am neat, without
" Chap. 9. 30. iniquitie.
10 Lo *he piketh quarels againſt me: † and taketh
**Thou ioyneſt vnto mine iniquitie more matter: Rãbam ſo doth fitly apply the reply.* me for his enemy:
11 He *putteth my feet in the ſtocks: and watcheth
all my pathes.
12 Lo Here thou art not in the right: I muſt tell thee: For
the puiſſant is greater then ſorowful-man.
13 Wherfore doeſt thou ſtrive againſt him: that he will
not ſpeak for all his dealings?
14 When th'Omnipotent ſpeaketh once, or twiſe:
** Chap. 14 17. & 16. 9 man will not mark it.
15 In a dreame of a viſion by night: when heavie ſleep
† Chap. 13. 24. & 16. 9. falls on weak-man: in deep-ſlumbring vpon the bed:
16 Then he openeth the eares of weak-men: and † im-
priateth why they are chaſtiſed.
* Chap. 13. 27. & 14. 16. 17 That the earthly-man * leave of to work: and He
cover pride from the humane-wight.
18 To keep back his ſoule from the pit: and his life
from going on the dart.

†When he hath chaſtiſed them, he ſealeth vp the decree of their iudgement. * *Leave mans work, and do the work of God.*

19. So he chastiseth with malady on his bed: yea all his bones with a sore one.

20 So that his life abhorreth meat, and his soule the delicate food.

21 His flesh wasteth away from sight: and his bones stand out, which were not seen.

22. And his soule draweth neare to the pit: & his life to killing *maladies*.

23 If there be for him a messenger, a teacher one of a thowsand: to tell the earthly "" HIS rightfulnes: "" *God his mercy.*

24 Then he will have mercy vpon him: and say: spare him (*ô killing malady*,) from descending into the pit, I haue found a ransome.

25 His flesh shalbe moister then in youth: he shall returne to his fresh dayes.

26 He will pray to the puissant, & he will accept him: and he shall see his face with great ioyance: and HE will restore to man his "" justice: "" *Iustice in Christ.*

27 He will accompany with men and say: I sinned & wrestred the right: but †it profited me nothing. †*Rom. 6. 21.*

28 He saved my soule from going into the pit: that my life doth see the light.

29 Lo, th'Omnipotent works all this: twise, thrise with a man.

30 To stay his soule from the pit: to be lightened with the light of the living.

31 Attend ô Iob, listen to me: be silent, and then will I speak:

32. If thou have speach to answer me, say on, for I desire to make thee iust.

33 If thou hast nothing, listen thou to me: be silent, and I will teach thee wisedome.

CHAP. XXXIV.

FUrthermore Elihu spake and sayd:

2 Heare ô ye wise my words: and give eare ye men of knowledge.

3 For the eare discerneth speaches, as the palate tasteth to eat.

* Ch. 12. 11.

4. Let vs desire judgment for vs, know amongst vs what is the good.

5 For Iob hath sayd: † I am iust: but, th' Omnipotent keeps back my right.

† Ch. 13. 18.23.--27 and 27.2.6

6 For my right I must be a lyer: my stroke is sore without trespas.

7 Looked for good: but evill is come.

7 What sage-wight is like to Iob: that drinketh scornfulnes like water:

8. Who goeth in company with them that work iniquity: and walketh with the sorrowful wicked men.

9. For he hath sayd, it profiteth not the humane-wight, when he would walk with God.

10 Therefore sad-men of hart heare me: farre be wickednes from th'omnipotent: & vnrighteousnes from the almighty.

Rom. 3.4.5

11 For he will repay the earthly his work: and as the way of ech one is, so will make him find it.

Rom. 2.6.

12 Most sure is this. th'Omnipotent will not doe wickedly: neither will th'almighty pervert judgement.

13 Who before him looked to the earth: or who setled

tled all the dwelt-land.

14. If he set his hart vpon one, gather his spirit and his breath vnto him:

15 All flesh would yeeld vp the ghost together: and the earthly should returne to dust. *Gen. 3. 19.*

16 Now, if thou have vnderstanding, heare this: give eare vnto the voice of my speches.

17 Can a foe to judgement rule well: or wilt thou cõdemne the most iust?

18 May one say to the King, Belial? thou wicked, to *the King of* nobles? *Rom. 3. 5. 6*

19 Who respects no person of Princes: nor regards wealthy more then poore: for all be the work of his hands.

20 People † dy suddenly: & be shaken of* at midnight: and they passe away: & the mighty are taken away without hand. † *Gen. 19.* * *Exod. 12.*

21 For his eyes are vpon mans wayes: and he doth see all his goings. *Rev. 2. 18. 19.*

22 No darknes, nor shadow of death, can hide in it workers of sinne.

23 Therefore "it is not for man ever to purpose, to enter into judgement before the Omnipotent. " *Ch. 4. 17. 18. 19.*

24 He bruseth mighty without end: & placeth others in their rowme.

25 So he looketh vnto their works: & bringeth night, and they are brought low.

26 For wicked, he maketh plentifull riddance of them: in † open place of beholders. † *In open sight: for example of others.*

27 Because they turned back from him: & considered not all his wayes.

28 Bringing on ſuch the cry of poore: as he heares the cry of the needy.

When for the poore he kills the mighty, none can ſtay him: and when he hideth his favour, none can find it.

29. When he makes reſt, who can diſturb? when he hideth favour, who can behold him? eyther for a nation, or one earthly man alone.

30 That the hypocrite do not reigne: that HE take away ſnares from people.

31. Now vnto the Omnipotent, which ſayth, I pardon, I wil not deſtroy: *This ſhould be ſayd:*

32 Where I ſee not: do thou teach me: if I wrought il, I will no more.

Lotheſt life, likeſt of death, Ch. 7 16. and 17.

33 Shall that come from thee, which he will puniſh: as thou doeſt loth, as thou likeſt, where I would not? Now ſpeak what thou thinkeſt.

34 Sad-men of hart will ſpeak as I: and the wiſe perſon that heares me.

** Elihu in geſture looking to heaven, by ô father, meãt the reſt: as Abraham S. of Perizzol expoundeth the words at large.*

35. Iob doth ſpeak without knowledge: and his ſpeaches are without ſkill.

36. O my father **which art in heaven*, let Iob be tryed †vnto victorie: for anſwers of ſorrowful wicked.

37 For he addes treſpas to his ſin: he maketh a noyſe amongſt vs: and againſt the omnipotent, he doth multiply his talking.

CHAP. XXXV.

†throughly.

ELihu ſpake moreover and ſayd:

2. Haſt thou counted this for judgement? Thou ſaydſt, I am more iuſt then the Omnipotent.

3 So thou ſaydſt, what good will it do thee; what gain

I *clenſed* from my ſinne?

4 I will anſwer thee in ſpeeches: and alſo thy fellowes with thee.

5. Conſider and ſee the heavens, and mark the ſkies height above thee:

6 If thou haſt ſinned, what canſt thou work for him: & thy treſpas be much, what canſt thou do to him?

7 If thou be juſt, what giveſt thou him: or what will he take from thy hand?

8 Thy ill may touch one like thy ſelf, and thy iuſtice a ſonne of Adam.

9 For violence th'oppreſſed complaine: (*) cry out for the violents arme.

10 But none ſay, where is the Puiſſant: *my MAKERS (*the Eternal Trinitie,*) who ſtirreth to praiſe on the night.

11 Who doth " teach vs more then the beaſts of the earth: and wiſeth vs above the foules of the heaven.

12 There they cry, but he anſwers not: concerning the wrong-doers pride.

13 So, † bad, th'Omnipotent will not heare: and th'almighty regards it not.

14 So when thou ſayſt, thou wilt not mark it: Iudge thee afore him, and wayt for him.

15 And now for miſſing, his anger doth viſit: becauſe Iob knoweth not this great plenty.

16 But doth open his mouth in vayn: without knowledge doth vſe much ſpeach.

Chap. 7. 20. The ſins punishment profiteth God, or thee. But it is nothing to God: therefore it is for thy vſe, and mens: as alſo thy iuſtice.

(*) *Afflicted godlies cry, and God heareth not: leſſe him who ſaith, God is his enemy. Ch. 19.*

* *The myſtery of the Trinity.*

" מלפנו

† *As God heareth not the faithles: he will not heare the deſpiſers.*

Againe

Chap. XXXVI.

AGaine Elihu held on and sayd:
2. * Forbeare me a little, and I will shew thee that I have yet speaches of God:
3 I will vtter my knowledg † from far: and to him that wrought me give iustice.
4 Truly my words shall not be lies: for him that ‡ tendreth thee soundly.
5 Mark, the Omnipotent is mighty, no despiser, mighty, the strength of hart:
6 He saveth not * the wickeds life: but yeeldeth † right vnto the *‡ poore.
7 He witholdeth not his eyes from the just, and placeth them with Kings in throne: ‡† that they are exalted for ever.
8 And if they be bound in chaines: and be caught in cords of anguish:
9 Then he will tell them of their work: and that their trespasses reigned.
10 He will open their eares to correction: and bid that they returne from naughtynes:
11 And if they heare & do serve him: they shall spend their dayes in good, and their yeres in pleasures:
12 But if they will not heare: they shall passe on the spear: and yeeld the ghost without knowledge.
13 But * hypocrites in hart store wrath: they cry not o

*Wait.
†from the eternall nature of God: &c.
‡Ramban.
*Ps. 55. 23 & 104. 35.
†Right is defence & mercy, in speach from God to the humble. as Act. 17.
*‡The poor in spirit. Mat. 5. 3.
‡† They shall be made fit for light with the living with the angels of God his servants: in their degree and be placed for ever in honour: and be high in honour and dignitie. So, ye shall sit vpon 12. thrones, iudging the twelve tribes of Israel. Mat. 19. 28. *So in the Lxx & in the N. T. And is often vsed, for prophane.

when

when he corrects them.

14. Their soule shall dye in their youth: and their life with fornicatours.

15. He † saveth poore in their anguish: and openeth their eare † in oppression.

16. Which * hath turnd thee from distresse mouth: to largenes where is no straitnes: and that which was laid vpon thy table was full of fatnes.

17 As thou hast fulfilled the sentence of wicked, sentence and iudgement have layd hold.

18 Since ire *is come*, look he turne thee not off by stripes: and great ransome †' help not away.

19. Will he esteme thy *' noblenes: no gold nor any other thing † should be able to giue sound strength.

20. Breath not " vnto that night: for peoples passage to their place.

21 Beware †' thou look not to sorow, to chose that: for thy affliction.

22. Mark, * the Omnipotent sets vp: by his strength: who can teach as he?

23. Who gave him charge over his wayes: who can say, thou workest evil.

24 Remember to magnifie his work: which the sonnes of Enosh " behold.

† *Chalatz, & lachatz, two contraries: save, vndo, are sweetly vsed of Elihu.*

* *God once made thee wealthy & wold again.*

†' *from being cast of.*

*' *whereof thou spakest ch. 29.*

† *If now thou despise repentance: be sure thou shalt be vterly cast off.*

" *Desire not death, the common passage of all men: as thou hast done, ch. 6. and 7.*

†' *Ch. 7.* * *God can exalt thee: and knoweth how by thy anguish to teach thee meanes to all goodnes.*

" שוררו *Behold.* Ramban: *praise in Psalmes and songes. Beholding fully a good thing, and prayssing it goe together.*

†Of Adam and Enosh all men are cald so: Adam in the tongue of them that knew Moses: and Enosh, the faithles east Dan.2,10. calleth mē: †translate Adam earthly in respect of God: and Enosh sorowfull: but now to distinguish from beasts

25. All † of Adam see it: they † of Enosh behold a far off.

26. Lo, the Omnipotent is great: but we cannot fully know that: nor find the number of his yeares.

27. He withdrawes dropping of waters: which makes rain pure through his * meteores:

28 Which "the ayre powreth, causeth to flow on †ᶜ many Adams sonnes.

29. So if one marke his cloudes * spreadinges, the much roaring of his †ᶜ cabane.

30 Lo, he spreads † his light vpon it: and covereth * the rootes of the sea.

31. When by them he will †ᶜ judge people: and give meat in abundant plenty.

32. By *ᶜ hands he covereth the light: and chargeth it as man doth pray.

33 Declaring his favour towards him, the cattel, & also plantes.

from beasts mans knowledg, neither terme would serve: but the Ebrew best cometh in.

* אוד *Cloud, and vapour, But Ghab and Ghanan be also cloudes, therfore I am forced to vse a new stole terme.*

" שחקים *the welkin, sky, ayer, 1 Thes.4.17.* †ᶜ *Mat. 5. 45.*

* *Diversities.*

†ᶜ *The roaring of windes and cloudes in the ayer: purging it. Psal.18. 12.*

† *Hoat sun makes great rain vpon the earth: vpon which the sea standeth.*

* *The earth.* †ᶜ *Helpe &c.* *ᶜ *Cloudes. He causeth cloudy weather.*

CHAP.

CHAP. XXXVII.

ALso at this mine heart quaketh: and skippeth out of his place.

2. Hearken well to the noyse of his voyce: and to the sound that cõmeth from his mouth.

3 He directeth it under the whole heaven: and his light vnto the wings of the earth.

4 After the light roareth a voice: He thundreth with the voyce of his Maiesty: He will not have it to be behind, when his voice is to be heard.

The lightning commeth first to our sense.

5 The Omnipotent thundreth wonderfully by his voice: he doeth great things which we cannot know.

6 For, to the snow he sayth, be vpon the earth; or to showres of rayn: then showres of much great raine come.

7 That sealeth vp the hand of Adams sonne, to peruse what all his workmen may * do.

** According as raine cometh in dry countreyes: the first rayne, they apply their tillage. As in Aegypt, as Nilus floweth.*

8 Then the beasts go into their dennes: and keep in their lodgings.

9 A tempest cõmeth from his chamber, and cold from † the fair-weather *windes*.

† The scatterers of clowdes.

10 By the breath of the Omnipotent he giveth ice; & the breadth of the waters are made hard.

So by clearnes he wearieth thick-vapours: he scattereth the clowdes by his light.

12 And for varieties, he turneth himself in his wise counsels, for their operatiõ, for whatsoever he commaundeth them, in the face of the world, on the earth.

13. Whether for a ſcourge, or for the earth, or for mercy, he doth cauſe it to come.

14. Give eare vnto this ô Iob, ſtand ſtill, and conſider the wondrous works of the Omnipotent.

15 Doeſt thou know when the Puiſſant diſpoſeth of them, how the light of his cloud doth ſhine.

16. Doeſt thou know the peiſing of his thick-vapours: the miracles of the perfect in all knowledge.

Thick clouds with ſunnes heat in ſouth to Arabia & all more North, without wind, in ſtill ayre, give a parching heat.

17. How thy clothes are warme, (when the land is ſtill) from the ſouth.

18. Couldeſt thou make a firmament with him of the ayer, ſettled as glaſſe molten.

19. Teach vs what we ſhould ſay vnto him, we cannot reaſon for darknes.

20 Shall it be recorded vnto him when I ſpeak: would any plead when he ſhould be vndone?

21. And now men cannot look vpon the light, when it is bright in the ayre: when a wind paſſeth and cleareth it.

22. Through the North a golden cõmeth: but a terrible glorie is in the Puiſſant.

23. The almighty, whom we cannot find out, he is huge of ſtrength: but † of judgement and greatnes of iuſtice he would not afflict.

†Judgemẽt in God, for the lowly, is defence againſt Satã (us in the book of Iudges, and Act. 17. from Pſal. 76. 8, 9. and 89. 14. and 97. 2. and 103. 6.) and inſtice is mercy. And ſuch is God to ſad Enoſh: till he wil be a rebell Nemrod.

24 Therefore ſad-men do feare him. He reſpecteth no wiſe in heart.

1. Then

THen anſwered the Eternal vnto Iob, out of the whirlewind, and ſayd.

2 What * a man is this, that darkneth " counſel by words voyd of knowledg.

3. Gird now thy loynes like a man, and I will queſtion with thee: & let me ſee thy ſkill.

4. Where waſt thou, when I layd the foundation of the earth, tell if thou † know vnderſtanding.

5. Who ſet her meaſures? for thou wilt be ſkilfull: or who hath ſtretched the line vpon it?

6. Where vpon are her foundations ſunk-faſt? or who hath caſt her corner ſtone?

7. When the " morning ſtarres reioyced together: and all the ſonnes of God ſhowted.

8 When he ſhut vp * the ſea with doores, when it guſhed out comming from the wombe.

9. When I ſet a cloud his garment: and obſcuritie his ſwadling-band.

10. And brake the earth for it by my decree: and ſet barre and doores.

11 And ſaid, Hitherto thou ſhalt come, but ſhalt go no further: and here ſhalbe an end for the pride of thy waves.

12 Haſt thou ſince thy dayes given the morning his charge? and haſt taught the dawning his place?

13. To hold the winges of the earth, that the wicked might be ſhaken out of it.

14 That it ſhould be made diverſe as clay to the pictured: and ',' things ſtand vpon it as a garment:

* πνταπὸς. "Gods providence.

Of the Earth.

† This phraſe holy Daniel hath ch. 2. 21. in opening the Image: calling the hearer to this ſpeach of the Eternal.

"the angels. So Chriſt is Pſa. 22. the morning ſtar: & Rev. 2. & 22. & ſo Kimchi expounds Pſ. 22.

The Angels were made at the firſt: Ramban: and Baſil: The leſſer, Cæſarienſis, &c.

* Of the Sea.

',' Herbes and all plants.

15. That the wicked ſhould be reſtrained of their light: and the arme lift vp ſhould be broken.

† *The bottom of the ſea which ſemeth left of God, as a dead place: as Ch. 28.*

16. Cameſt thou ever to the ſpringes of the ſea, or haſt thou walked in the border of the deepe?

17. Have the gates of † death bene opened vnto thee? or haſt thou ſeen the gates of the ſhadow of death?

18 Haſt thou perceived the breadth of the earth? tell if thou knoweſt it all.

Of light & darknes.

19. Where is the way that light dwelleth? & where is the place of darkenes?

20. That thou mayſt take it into his border, & know the pathes of his houſe.

* *If thou know not thy owne cauſe, others of the beginning overreach thee.*

21. Didſt * thou know, that then thou waſt to be born; & the number of thy dayes to be many.

† *Of Snow. Haile.*

22 Haſt thou come † to the ſtorehouſe of ſnow? or haſt thou ſeen the ſtorehouſe of haile?

23. Which I ſpare vnto the time of diſtreſſe: againſt the day of battell and war?

* *Lightning Ch. 37. 2.*

24. By what way is * light parted: and the eaſtwind ſcatterreth it ſelf over the earth?

25 Who divided a chanel for the ſtreames, and a way for the lightning of thunder?

26. To raine vpon the earth where no man is: vpon the deſert, where none of Adam dwelleth.

27 To ſatiſfie the waſt and vaſt-ground: and to cauſe the bud of herb to ſpring fourth.

Raine. Dewe. Ice. Froſt.

28 Hath the raine a father, or vvho begat the miſling of devv?

29. From vvhoſe vvomb came the Ice: and vvho begat the froſt of heaven?

30 That

30 That the waters hide themselves like a stone: and the face of the deep is fastened.

31 Canst thou bind the delicacies of Pleiades, or loose the bands of Orion? *Starres.*

32 Canst thou bring forth † Mazaroth in due season: canst thou lead Arcturus and her children? *†The fayr starres in the South.*

33 Doest thou know the rules of heaven, or canst thou set his force vpon earth?

34 Canst thou lift vp thy voice unto the clowdes: that abundance of water cover thee?

35. Canst thou send forth the lightnings, that they go, and say to thee, here we are.

36. Who hath set wisdome in the reines, or who hath given the hart vnderstanding? *Of man.*

37 Who could make the ayre † Saphir-like by wisedome: or distill the barrels of the heavens? *Cloudes. †Aben Ezra, & Ramban.*

38. Sprinkling the dust with this sprinkling, that the clods cleave together?

Chap. XXXIX.

CAnst thou hunt pray for the hardy-Lion: or satisfy the heird of Lions whelpes? *The Lyon.*

2 When they couch in their lodge, and tarry in their covert to lye in wait.

3 Who could prepare for the raven his food: when his young ones cry vnto the Omnipotent: * they wandring without meat. *Raven. Ps. 147. 9. *The dammes.*

4. Canst thou know the time when the wild goates bring forth young: canst thou mark when hindes calve? *Wild goat.*

5 Canst *Hart.*

5. Canſt thou number the monethes that they muſt fulfill? Canſt thou know the time when they bring forth young?

6. They lie down, they calve their young ones, & paſſe their travel.

7. Their young ones wax ſtrong: they grow in the fieldes: they go forth, and returne not vnto them.

Wild aſſe. 8. Who ſet the wild-aſſe at liberty: or who looſed the bandes of that † Arad?

† *An other name of the ſtrong wild aſſe.* 9. Even I, who made the plaine wildernes his houſe: & the barren land his dwelling.

10. He ſcorneth the multitude of the city: and will not heare the cry of the driver.

11 Choſen places in the mountaynes are his paſture: & he will ſeek after every green herbe.

Vnicorn. 12. Will the vnicorne do thee ſervice: or will he abide by thy crib?

13. Canſt thou bind the vnicorne for the furrow, by his cords: will he plough the valley after thee?

14. Mayſt thou truſt him, becauſe his ſtrength is great: or leave thy labour vnto him?

15 Mayſt thou beleev him, that he will bring home thy corne: or gather it vnto thy barne?

Peacock. Stork. Eſtrich. 16 Couldeſt thou give the proud wing to the peacock: or fether to the ſtork, and eſtrich?

17. Which leaveth her egges in the ground, and warmeth them in the duſt:

18. And forgetteth how a foot may daſh them: & the beaſts of the feild may tread vpon them.

19. So hard ſhe is to her owne young ones: as though they were not hers: & had laboured in vayn without fear.

20 Be-

20. Becauſe the Puiſſant hath denyed her wiſdome: & not geven her vnderſtanding.

21. At what time it mounteth on high: ſhe ſcornes the horſe and his rider.

22. Canſt thou give to the horſe courage? canſt thou cloth his neck with thundering? *Horſe.*

23. Canſt thou make him quake as a locuſt: or his proud ſnurting with terrour?

24. His feet will digge in the plaine ground: he reioiceth in his ſtrongnes: he will go fourth to meet the harneſſe.

25. He mocks terrour, and ſhrinketh not: neither ſtarteth back from the ſword:

26. Though the quiver rattle vpon him: with bright blade, with ſpeare, with javeling.

27 With ſhaking & ſtirring he beateth vpon the earth: & will not ſtand ſtill at the voyce of the trumpet.

28. Of the trumpet he will ſay, Heah, and from far will ſmell the battell, the thunder and ſhout of princes.

29. Doth the Hauk flee from thy wiſdome, ſpreading the winges toward the ſouth? *Hauke. Eagle.*

30. Mounts the Eagle on high by thy mouth: or doth it make the neſt on high?

31. He dwelleth and lodgeth on a rock: in the edge of a rock, and a fortreſſe.

32. Thence he ſearcheth meat, his eyes will ſee far off.

33. His younge † nere choke ſwallowing blood: and "where carcaſſes be, reſort they.

† *Eb. Ieghaleghu: a word made here to ſhew choking by greedy ſucking.*

" *Math. 24. 28.*

CHAP. XL.

MOreover the Eternall ſpake to Iob, and ſayd:

2. Who is the pleader that will check the Omnipotent? *Rom. 9. 20.*

nipotent: let the reprover of the puiſſant ſpeak to any one of theſe thinges.

3. Then Iob anſwered the Eternall, and ſayd:

4. Lo, I am vile, what ſhall I anſwer thee: I will lay my hand on my mouth.

5. Once I ſpake, but I will not anſwer: or twiſe, but I will no more.

6. Then the Eternall anſwered Iob out of the whirle wind, and ſayd:

7. Gird now thy loynes like a man, and I will queſtion with thee, and let me ſee thy ſkill.

8. Wilt thou diſanull my judgement, condemne me that thou maieſt be iuſt?

9. Or haſt thou an arme as the Omnipotent? canſt thou thunder with voice as he?

10. Deck thee now with gayneſſe and height: & put on glory and honour.

11. Caſt abroad wrath of thine anger: & behold ech proud, and humble him.

12. Behold ech proud, make him bow downe: beat wicked to duſt as they ſtand.

13. Hide them in the duſt together: bind their faces in the hid place.

14. And then I will confeſſe to thee, that thy right hand can ſave thee.

15 † Behold now Behemoth, which I have made with thee: he eateth graſſe as an oxe:

Of the Elephant.

† *If thou canſt not deale with ſtout men: mark the beaſt Elephant how he is ſtronger then thou art being without mans reaſon: and without traynes can not be taken.*

16. Be

16. Behold now his ſtrength is in his loynes: and his power in the navel of his belly.

17. He will make his tayle ſtand like a Ceder: the ſinewes of his ſtones are platted in and out as branches.

18. His bones be as barres of ſteel: his hard-partes as ſtaues of iron.

19 He is the chief of the Omnipotents wayes: HE that made him, dare joyne his ſword.

20. The mountaynes do bring him fodder: where all the field beaſtes play boldly.

21 He reſteth him in the ſhadow: in the covert of reed and fennes:

22. Shade-places cover him with their ſhade: the riuers willowes cover him.

23 Lo, he robs a river, that it haſt not: he durſt think that Iorden would guſh into his mouth.

24. Can men take him before his eyes: to peirce his noſe with many ſnares?

CHAP XLI.

CAnſt thou draw Liviathan with an hook: or deep a cord into his tongue? *Of the Whale.*

2 Canſt thou put a ruſh into his noſe: or bore his aw through with a thorne?

3. Will he make much praying to thee: or ſpeak vnto hee tenderly?

4. Will he make a covenant with thee: that thou take him a ſervant for ever?

5. Wilt thou play with him as with a bird: wilt thou ye him for thy yonge-girles?

6. Will companies make cheare of him? ſhall he be parted to marchants?

7. Wilt thou fill his ſkin with ſharp-hookes: and his head with fiſhers angles?

8 Lay thyne hand vpō him: look for war: do it no more.

9. When hope of him proveth falſe: yea at his very ſight one would be caſt downe.

10. None is ſo hardy that dare ſtir him: and then who can ſtand before me?

Rom. 11. 35. 11. Who gave me any thing firſt, that I may pay it to him againe? whatſoever is vnder the heaven is mine.

12. I will not keepe ſilence, concerning his members: and ſpeach of ſtrength, and grace of his frame.

The ſea is his garmēt: who can take that from him, and bring him to lād? 13 Who can vncover the face of his garment? who can come with his †double bridle?

†To draw him to land. 14. Who dare open the * doores of his face? Terrour is about his teeth.

15 The ſtrong "ſhieldes have pride: he is cloſed with a ſtrait ſeale.

16 One toucheth an other ſo nere, that no wind can come betwixt them.

17 Ech doth cleaue vnto his felow, hold one the other, and cannot be ſundred.

**His iawes* 18. His neiſing maketh a light ſhine: and his eyes are like the † eylids of the morning.

"Scales. They are as a ſheild, all ſealed together: as one ſkin. 19. Out of his mouth do lampes proceed: and ſparks of fyer leap of themſelves.

20. From his noſetrilles iſſueth a ſmoke: as a pannes or caldrons ſeething.

†huge great.

21. His

21 His breath would set coles on fyer: & a flame issueth from his mouth.

22. In his neck doth strength alwayes lodge: and before him † daunseth carefullnes.

23 The peeces of his flesh cleave fast, hard in him, that none can be moved.

24. His hart is so hard as a stone: so hard as the nether milstone.

25 At his statelynes the mightie feare: * & of shivering purge themselves.

26. The sword of one that doth strike him, speare, dart, and javeling, will not fasten.

27. He holds iron as straw: and steell as rotten wood.

28. The "bowes child driues him not away: the sling stones turne as chaff to him.

29. The axes are counted as chaff: and he will laugh at shaking pikes.

30. His vnderneath-places be as sharpe sheardes: He spreades the pricking in the mire.

31 He makes the deep boyle as a pot: sets the sea as a spicers kettle.

32 After him he makes the way lighten: and thinks the sea to be hoary.

33 His like are not vpon the land, which do deal without feare.

34 He despiseth all lofty things: He is King over all the wild kind.

† *He hath no care; meeting acy with fish to feed vpō: that his taking of thought is a gladnes. Abr. Ben. Peritzol.*

* *Ab. ben Peritzol.*

" *arrow.*

Though the land by nature should breed strō-ger things then the sea: yet God sheweth that his power, not nature, ruleth all, & bred al.

Chap. XLII.

THen Iob anſwered the Eternall, and ſayd:

2. I know thou canſt do all things, and no wiſdome was kept from thee.

Thou haſt made all things in perfect wiſdome: to ſhew thy Eternal power and godhead.

3. What a man hath this ben, who hides counſel without knowledg? Therfore I tell, that I had not vnderſtanding: wonders are aboue me: ſuch I know not.

4 Oh heare me, when I do ſpeak: I will make petition vnto thee, & teach thou me.

5 By eare hearing I heard of thee: but now mine ey hath ſeen thee.

6. Therefore I loth my ſelf: and I will repent in duſt & aſhes.

7. Now after the Eternall had ſpoken theſe words vnto Iob, the Eternall ſayd to Eliphaz the Themanite, I am diſpleaſed with thee, and thy two frendes: for yee haue not ſpoken of me the right, as my ſervant Iob.

8 But now take to you ſeaven oxen & ſeaven rammes: and go to my ſervant Iob: and offer a burnt offering for your ſelves: and my ſervant Iob ſhall pray for you. For certenly I will accept his perſō, that I puniſh not your fooliſhnes: where ye have not ſpoken the right of me, as my ſervant Iob.

9. So went they, Eliphaz the Themanite, and Bildad the Shuchite, Sophar the Naamathite, and did as the Eternal ſpake vnto them: and the Eternal accepted the perſon of Iob.

10 And the Eternal reſtored that which had bene taken from Iob, when he had prayed for his frendes: and the

Eternal

Eternal encreased all that Iob had to double.

11 Then came to him all his brethren and all his sisters, and all that had bene of his acquaintance afore: & did eat bread with him in his house: and solaced him, and comforted him, for all the harme which the Eternal had brought vpon him. And they gave him ech, one lambe and one earing of gold.

12. So the Eternal blessed the end of Iob, more then his beginning: and he had fourtene thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand asses.

13. And he had seaven sonnes, and three daughters.

14 And he called the name of the first Iemimah, and the name of the second Cassia, & the name of the third, Keren-Happuc.

15. And no woman-kind was found so faire as the daughters of Iob in all the land: And their father gave the inheritance among their brethren.

16. And Iob lived after this, an hundred & forty yeares: and saw his children, & his childrens children, four generations.

17. And Iob died aged, and full of dayes.

The Argument of the book of Iob.

IOb tried of God with many and heavy ſorowes, loſe of all his cattel, children, health, is further tried of his wife & frends. She greveth him with mocking and ſcolding, as though all his religion was but hypocriſy; They from God his majeſtie and mans corruption, and Iobs diſturbed ſpeaches would prove that eyther Iob was an evil doer; or an hypocryte: otherwiſe the juſt God would never afflict him ſo grevouſly. Iob defendeth his ſpeaches, Gods iuſtice & his own: & ſheweth that commonly the godly are in this life more afflicted then the wicked: and blameth his frends of impietie in handling Gods cauſe vniuſtly, & in falſe accuſing of him. At laſt, Elihu maketh a modeſt agremēt: & blameth both: & teacheth Iob of Gods highnes by his workes, ſhewing his eternall power and godhead: that baſe & blind man ſhould not wiſh to plead with him. At the laſt, God confirmeth the ſame doctrine, by examples frō al his works, & driveth Iob firſt to ſilence: then to confeſſion and repentance, and teacheth his frends reconciliation: and reſtoreth Iob to health: and new children, & double wealth.

THE ARGVMENTS of each Chapter.

Chap. 1.

IOb in the land of Uz, Aus in old pronouncing, whence *Auſitæ, in Ptol. table 4.* where Thema, Saba, Buz, & Madian, and Chaldæa, and Minnæj be neare; where Arabie the ſtony held Tharahs houſe, Iſmaels, Keturaes, neare Eſawes; Iob being Godly is tried by Satan going about like a roaring Lion and accuſing the godly, by loſſe of catell and children: and ſtill continueth in ſynceritie.

Chap. II.

Iobs body is afflicted by Satan with all greifs: he is mocked of his wife: viſited of his frends, of Eſaw, Ketura, Buz.

Chap. III.

Iob wiſheth he never had bene borne, in merveilous vehemency of ſpeeches: and laſtly that ſtill he feared, but now found, extreme vexation.

Chap. IV.

Eliphaz vpon Iobs chiding with God, *Ch. 3. 19.* exhorteth him to patience: and to conſider Gods holynes: before whom the angels be not perfect: & men in this earthly tabernacle of ſorow, ἡμέρου, of one dayes life: and periſh almoſt all by ignorance of the Lord, whom to know they regard not.

Chap. V.

No holy would defend Iob: whoſe puniſhment ariſeth from his ſin: and to God he ſhould ſeek: and ſo find an happyer ſtate then his firſt.

Chap. VI.

Iob defendeth his ſpeaches, *Ch.3.* that they were nothing to his pangs: and as the wild aſſe would not bray nor oxe low at fodder: ſo would not he have done: & ſheweth that he wiſheth death: and cannot hope to live: and look for proſperity, by repentance: and hath integritie to defend himſelf, againſt his frends; in proſperity, needles; in diſtreſſe, amazed: and requireth diſputation, againſt his ſpeach, *Chap. 3.*

Chap. VII.

All mens time is ſhort, and they naturally grone for a paſſage hence: and flit like a * Poſt, Pineſſe, or Egle to prey. One in pangs endleſſe ſhould deſire death: as Iob did, *Ch. 3.* and now deſireth pardon of treſpas, & paſſage away.

* *Chap. 9.*

Chap. VIII.

Bildad holdeth Iobs words of pleading innocencie but as a ſtrong blaſt: that ſeemed to make God vnrighteous: who, as he ſaid, kild not his children, but for their ſinne: and wiſheth Iob repentance, ſo he ſhould be happier then ever he was. Ancient ſtories tell, that as ſegges can not grow without moiſture, ſo man cannot without moiſture of iuſt life: But his houſe is made a ſpiders webbe: or a tree over luxurious in braunches, to provoke the Lord of the ſoile to root him out: as Iobs children in their feaſting by courſe. But ſeeking to God would bring proſperity.

Chap. IX.

Iob acknowledgeth Gods juſtice, and himſelf a ſinner. God is onely wiſe and mighty. He maketh ſeas where mountaines were: he maketh earthquakes: cloudy, faire, and

and calme weather: the ſtarres order ſhew his wiſdome: calling vs to conſider how his works are vnſearcheable: in election and reiection: in puniſhing or ſparing: when he robbed Iob by Sheba & Chaldy, none could ſtay him: or plead with him. Iob, if he were iuſt, would not plead: but crave mercy: though for civil cariage, he knoweth no groſſe treſpas. But this is the ſum: Gods wrath in this world is vpon iuſt and vniuſt. But commonly the wicked rule countreys: who kill them that would do iuſtice: And Iobs lyfe fled away: full of heavie cares: and now can hope for no quietnes: nor dare plead: for God would find him loth ſome. But wiſheth leave out of greif to plead with God: becauſe he knoweth not him ſelf worthy of ſo heavie puniſhmentes.

Chap. X.

Iob humbly pleadeth with God of his afflictions; and of wicked mens proſperity: and acknowledgeth Gods old mercy: with petition to haue an end of this præſent ſorow.

Chap. XI.

Zophar blameth Iob for long vehement ſpeach, for lying and for checking Eliphaz and Bildad: and for juſtifying of himſelf: deſerving double puniſhment by Gods juſtice. The height the depth the length the breadth, of whoſe counſel, none can ſee. (From this ſpeach, S. Paul wiſheth Gods mercy in Chriſt knowen to vs. *Ephe. 3. 18. 19.*) But here puniſhment from juſtice doth Zophar plead: by which God would wiſe Adams ſonns being natutally dull as beaſts. But Iob by repentance may come to joy, otherwiſe while he continueth in wickednes, his hope can be but panges of ſoule.

Chap. XII.

Iob taketh vp all his three frends at once, for arrogancy in geving counsel: and chalengeth equall skil: and pleadeth vpon their speach, that the just is a mock, in affliction, to the welthy: And that the God of this world hath from the true God power, to prosper the wicked. Beasts & fowles, plants and fish, shew God rules all: and so from him wicked rule: & no repentance of godly can find this worlds prosperitie.

Chap. XIII.

Iob repeateth the checking of his frends: as not superiours to him in wisdome: and calleth them liers: and fooliſh phyſicians, and fooliſh pleaders for God: and trusteth that if God would give him leave to plead without his pangs, he would frame a sufficient narration.

Chap. XIV.

Iob pleadeth of mans cõmon frailty: as a floure: (from him Moyses *Psal. 90.*) and confesseth all vnclean: and craveth ease of his pangs, til neare death come. A tree dying from by-rootes yeeldeth new: but man not so. As waters passe & not returne: so he, dead ariseth not: till the heauens and worlds end. Rockes of mountaynes break: and tumble into rivers: which being soft, yet consume them: So would mans hope soft strokes, and consume.

Chap. XV.

Eliphaz in this second reply is vehementer then in the first: wherein he blamed Iob not so, as openly wicked: nor justifying of himself. His long speaches he counteth a wind: and that he sayth, perfect & wicked God destroyeth, so all prayer to God he holdeth also destroyed: if God regard all alike. And checketh him as *ch. 4.* that miserable

ble man would compare with God: before whom the Angels be not perfect. And by old testemonies he would prove, that the wicked be aey full of sorow.

Chap. XVI.

Iob blameth them for often windy and vehement words: and if they had bene in his case he had otherwise solaced them. And he sheweth that his sores exceedingly passe punishment of wicked: from deep counsell of God.

Chap. XVII.

Iob continueth blame of his frends mockages: how God hath hid their hart from vnderstanding: and wisheth wiser pleaders: where God will not give such honour: and sheweth himself being just and in miserie, an example for martyrs not to shrink, *Apoc.*:22. And blameth their smooth words how repentance can help him that is already as death.

Chap. XVIII.

Bildad the second tyme blameth Iobs much speach in defence of himself: and in sending the disputers to learne of beasts, *Ch.*12. And against Iobs speach there, he giveth this rule generall, that the wicked man is ful of sorow, and nippeth Iob, as one that knew not God.

Chap. XIX.

After five speaches of Iobs, and so many of his felowes, tedious and teaching nothing, as he wished, *Chap.* 6. he wisheth better argument then his afflictions to prove him one that knew not God: and now, seing they have harped still vpon the same string, he desires them to leave him rest in his errour: and sheweth his punishments extraordinary, and that he is not godlesse, but knoweth Christ his incarnation and resurrection, the cause of ours to see God

in Christ: and he blameth his frends of badnes.

Chap. XX.

Zophar in his second reply chafeth that he was counted bad, *v.* 3. and could not chose but reply that the wicked ever since Adam stood vpon the earth wicked were to themselves and children, highly plagued.

Chap XXI.

Iob replyeth how he desireth not to complain to mans perswasion: but hath occasion of sighing: and therfore must have leave to sigh: and biddes them merveil at his case: & not speak as of an ordinarie, that speach of repentance might help him. And to confute Zophar, he replyeth, that wicked and their issue commonly prosper. Or if yssue doth not: the wicked litle careth but for himself. And in this sort theyr counsel is in vain.

Chap. XXII.

Eliphaz now the third tyme cõmeth nere Iob: that he should not look for familiaritie with God: to think that he would regard his teaching: or ioy that he pleaded iustice: or punish him for being religious. And chargeth him of open trespasse: that therevpon punishment cometh: as generally vpon all wicked in Noes flood: to all the old world: and biddeth him in the world now, where yet fyre consumeth not the wicked remnant, seek vnto God: and he shall have a golden life: and as iust Noe save the vnjust.

Chap. XXIII.

Iob greived that his frends complaine of his desire to plead with God; and blame his cariage: still standeth to his defence: and lamenteth that he cannot: and merveileth that he neither dyed quickly, nor hath ease of calamity.

God

Chap. XXIIII.

God hideth his iudgmēts: that even Prophets cannot see them. Wicked often prosper: often never haue good day.

Chap. XXV.

Bildad the third time replyeth that the terrour of God is high to his very Angels: and thereby peace is on high. And Gods light is too bright for man to abide: whereto starres to him be not cleare: lesse sorowfull man.

Chap. XXVI.

Iob mocketh him for telling playn knowen things: & telleth from the sea bottom and deep earth, the furthest from heaven, Gods works: and from the earths set in the middes, and mountaynes quakes, & clouds not broken, & sea shore not overflowen, & starres beauty, & Livjathans greatnes, that all these passe mans reach: that Bildads arguments should not hinder Iob.

Chap. XXVII.

Iob still protesteth his innocency: and that he could not hope of good pleading before God if he were wicked. For the wicked when God entreth into judgement come to horrible ruine. But that is hid from vs: how he measureth judgement times.

Chap. XXVIII.

God teacheth men to find mines of silver and gold, & to refine it: and to make iron and brasse of stone: and to find the limit of all hid things: and precious stones deeply hid: and how of small springs deep rivers flow: and how the earth above beareth meat, Brimston and Saphir vnderneath: where foules and wild beasts could see nothing: so he changeth rocks at the root: and maketh rivers: and bringeth every precious thing to light.

But

But Gods wiſdom for dealing with men cannot be foun
out among the living here: the deep ſea expreſſeth it no
no mettalls nor precious ſtones match it: the living on th
earth and fowles expreſſe it not: though they ſhew muc
of Gods providence. The earth in the ſea bottom, whe
live things be not, and which ſeemeth as caſt off, the
have not ſimilitudes of this: but God onely: who in hi
meteores plainly ſheweth his wiſdome vnſerchable: an
ſayd to Adam, Mark, the feare of Adonaj is wiſdome, an
to flee from evill is vnderſtanding.

Chap. XXIX.

Iob wiſheth his former happines reſtored: and ſhewet
all his duties to God and men.

Chap. XXX.

But now the vileſt violate Iob, flowing on him as river
breaking the ſtank: and Gods hand hath made him miſe
rable.

Chap. XXXI.

To all ſortes he ſhewed goodnes: maydes, wife, man
ſervants, vvidowes, naked, orphanes: worſhipped no ſtarr
nor gold, *Ephe. 5. 5.* loved his enemy, was hoſpital, con
feſſed his imperfections, payd for the land he tilled: an
wiſheth curſe if this were not ſo.

Chap. XXXII.

Elihu ſeing Iob ſilent and his three frendes: was offen
ded at Iobs comparing in juſtice to plead with God; and
with his frends for concluding that Iob was wicked, be
cauſe God afflicted him: ſheweth hovv Gods ſpirit bid
deth him ſpeak vvithout reſpect of perſon.

Chap. XXXIII.

He replyeth to particular vvords of Iobs, *wiſhing to*
diſpute

disputte with God as man doth with man. He will speak right: creature that Iob may abide. This he reproveth: vers. 9. *I am pure without sinne: Ch. 9. 21. & 16. 17. & 29. 14.* And v. 10. *He picketh quarrels with me: and holdeth me as his enemy. Ch. 14. 13. & 13. 24. & 19. 11.* And v. 11. *He layeth my feet in the stocks: and watcheth all my wayes, Ch. 13. 27.* To this he sayth: God is too great for man to call to accompt for all his wayes. God doth by visions and sicknes warne men: which warning if they take, they are restored. And he asketh Iob what he can say to this, and Iob is silent.

Chap. XXXIV.

Elihu, vpon Iobs silence repeateth his speaches: and sheweth their absurdities. Iob sayd, *I am iust, and God hath kept away iustice from me: should I lye against myne own cause: my plague is deadly without my sin: Ch. 13. 18, & 23. 10. & 27. 2. & 6. 4.* Gods just nature which rewardeth every man according to his doing, will not abide this: who might as in Noes flood call all to judgement at once. And if God were not just, how could he governe the world? (*Gen. 18. Rom. 3.*) Now he still destroyeth the froward, and the humble penitent he restoreth: and he prayeth God to testify that, by his owne judgement.

Chap. XXXV.

Iobs justice or sin cannot reach to help or hurt to God: the height of the heavens might teach that. Oppressed cry: but faithles in vain: more, proude contemners, who sayd, God will not regard: now because neyther Gods justice vpon all, nor his pacience is regarded, God is angry with Iob.

Chap. XXXVI.

Elihu sheweth Iob of Gods power & tendering of his

creature, of his judgements, and mercies: and biddeth Iob apply himself accordingly, considering Gods judgement, Politicall and Physicall, in the meteores.

Chap. XXXVII.

Thunder, lightening, snow, rain, ice, fayre weather shew power and mercy towards man: that he afflicteth not, but provoked: that the world may be governed in order.

Chap. XXXVIII.

God sheweth Iobs shortnes in vvisdome, to plead in Gods causes: by the earth, how it stands, vvhich things the Angels the first with the heavens admired: by the sea how the shores keep it in: by night and day, hovv they have limits: by the bottom of the sea, and parts that seem cast off: by snow and haile, for Gods judgements: by lightening and great rain; by lesser, and dew; by ice, and frost: by the starres for all seasons, by their operation vpon the earth: by planting wisedome in mans soule: by making the clovvdes saphirlike: by calling the raine to fall out of them, to clod the earth. That which may be knowen of God, his eternall power and Godhead, wisdome may hence see to be vnsearchable.

Chap. XXXIX.

The Beasts and fowles on the earth and ayer, cal Iob to see weaknes of judgement. As how the Lions in their dennes have beasts to come neare to be caught: and how the ravens forgetfull and foule kindes breed. The wild goat among beasts in the high rocks keep their young from being taken: and hindes hide cunningly their faons. The wild beast, the wild asse, hath also a strange course: And the Vnicorne or Indians asse, a straungier. Again in foules,

the Peacock hath a proud feather: the Curlew, a flighty: the Eſtrich a brave: a braue hath the Eſtrich, the dull of vnderſtanding: which leaveth her egges in the ſand: not thinking whether beaſtes tread them: Yet by Gods providence they breed, to paſſe the horſe with legges and wing: Alſo the horſe ſheweth Gods power by his boldnes in ſnurting: & digging the ground and deſire to fight. Alſo Gods wiſdome paſſeth mans reach, in the hauks change to South and North: and in the Egles wit to neſt on the tooth of a rock, and in ſharpe ſight to find prey: (a pattern for the godly to ſearch where Chriſt may be found. And none but of ſharpe ſight wilbe cheif guides herein.)

Chap. XL.

Iob not knowing Gods counſel in theſe viſible things, ſhould not plead with God for juſtice. Now for Gods power, as Elihu ſhewed it in taming the proude, *Ch. 34. 24. &c.* ſo God doth after long pacience: to ſhew his power and juſtice vpon veſſels of wrath bent to deſtruction: And who is he that will plead with God: who cannot ſpeak to this.

Of the Elephant.

The Elephant ſheweth Gods power: not a devouring beaſt: but fed with graſſe like the oxe: what ſtrength is in his loynes? what force in the navel of his belly? his yard is like the Ceder: the nerves of his ſtones, like the branches of a tree: his bones and ioynts as iron & ſteel: God can tame him, who made him a ſtrong one: and quiet to ly among willowes: : and heavie great wight: yet not by force will pierce his ſnorte. And thus the powet of God paſſeth mans reach in a quiet dryland beaſt.

Chap. XLI.

The Whale in the ſea ſheweth that they curſe their day that courſe him: and Dionyſius the Greek Geographer, borne neare Iobs countrey, at Teredon on the Perſian gulph, remembranceth vvhales hunting there: and poetically, how they ſvvallovv ſhip and all. If none dare medle vvith a fiſh in vvatery not hard earth breed: vvho dare compare vvith God: for Iobs afflictions: (or as S. Paul citeth this place: for election, or rejection, *Rom. 9. & 11.*) vvho firſt could give to God: that he ſhould be bound to repay them. Iob the godlyeſt could not plead: but muſt ſtand to Gods mercy. All that is vnder heaven is Gods, & Satans fall and all are from him, and by him, and for him: he prædeſtined them not: that is, he furthered not their meanes: but gaue infinite arguments of better adviſement: but ſet them to anger: leaving them vnſearchably to rebellion.

Of the Whale.

A deſcription of the Whales nature, for a waterie creature, to teach all of Gods power: (yea and of the God of this world, Satan, by Gods iuſt judgment: as the LXX here allude:) 1. An huck will not dravv him: 2. a cord cannot be put in his tongue, 3. no ruſh in his noſe, 4. no thorne ſhall perſe his chekes. He vvill not be taken vvith ſharpe pickes in ſkin or head: They are deceived vvho think to take him: and vvill not tvviſe fight: but curſe their day. Who can bring him out of the ſea: and take avvay the vvaters, the garment that covereth him. Who dare medle vvith the iavves of his face vvith a ſnaffuld: his teeth be terrible: his ſkales one continued matter: His ſnurting maketh a light: his eyes be great, as the mor-

nings

nings: his eyes ſends forth, torches, vvith ſparkles of leaping fyre: and all terribles of a creature is in him. Mans weapons hurt him not: and he deſpiſeth all, all of the earth: which ſhould be ſtronger by mans eſteeme then the ſea: as all other fiſh be weaker then beaſts. But God would have his will to rule and over-rule his meanes: that his will might be knowen the ground of all: who will ſuffer no pleading for his dealings full of power, and juſtice, & mercy in Chriſt: as Iob told, *Chap. 19.*

Chap. XLII.

Iob repenteth, and his fellowes: and ſacrifice in Chriſt pleaſeth God: and Iob is double happy.

IOB.

BROVGHT ON TO

FAMILIAR DIALOGUE AND

PARAPHRASE FOR EASIER

ENTENDEMENT.

TO WHICH IF ANY
REQVIRE FVRTHER
RESOLVTION,

QVÆSTIONS VPON
THEIR DOVBTS SHALBE
ADDED.

By *HVGH BROVGHTON.*

Of Iob brought into dialogue: for our familiar ſpeach.

THe caſe of Iob, that he the godlieſt in the world ſhould be moſt afflicted, would not be vnderſtood of the children of this world: But that was to teach that the world of ſoules was the world of reward: as Abrahã Iſaac & Iacob lived here in a peregrinatiõ: looking for the heavẽly citie, which God præpared for them in that part of Haides, Luc. 16. *which was the kingdome of heaven, as Chryſoſtome ſpeaketh vpon* 2 Cor. Hom. 6. *Although the outward doctrine of the law had not perfection, God providing ſomewhat better for vs, that they ſhould not have perfection in this world without vs: yet for perfect comprehending of Chriſt, by ſpirit of prophecy and plenty of grace, they far paſſed vs. In Iob God would revive Abrahams caſe: before the law was geven: which taught dull Iſrael, by outward bleſſings cloſly after ſpech of all ſuch, how he would have his tabernacle amongſt them,* Levit. 26. 10. *That when the earthly houſe of tabernacle ſhould be diſſolued, they ſhould have a building from God, not made with hands, everlaſting in the heavens. But worldlings, who all as the ſerpent go vpon the belly, would not vnderſtand this. Therefore Iob is a rare example: who in moſt high calamityes, wiſhed to be with God. Prophane would ſcoph this pleading. Therefore God penned the book in ſuch a ſtyle as Sadducees & Epicures ſhould not care to vnderſtand it. And of my ſelfe I wil ſay, that the tongue, in pro-*

prietie

priety and tropes and ſequels of arguments, hath ben harder to me, then all the reſt of the Bible. That he may be ſofter to others, I have made a tranſlation with great paynes and the beſt circumſpection that I could. Moreover I have brought the diſputers ſpech, in termes hard and ſhort, vnto a ſofter & larger veine: bringing the beſt examples at large to enlarge ſentences. As Targum Ieruſalemy cited to generall ſentences particular exãples, & ſometime later then Iobs time, as a Paraphraſt might do: So when I make them Prophets, to ſpeak of latter times then their owne: I ſpeak it as my owne Paraphraſe. The ſettling of arguments: to what verſe of the formers ſpeach, replyers do ſpeake: that I ſtudied to expreſſe clearly: and all hard Phraſes. My deſire was to have had the Ebrew text joyned to the Engliſh, with Rabbine commentary for their tongue: ſaving Iob. 10. where the incarnation and reſurrection paſſeth Iewiſh moderne faith: for the bare tongue, my deſire was to force our enemies the Thalmudiques to ſpeak for vs: But I could find no cunning and ready hebrew printers vnleſſe I had gone to Baſil. To print the whole Bible in the originall and my Engliſh, I would have done it: vpon allowance & expected recompence. But I might not be at ſo great charges for one little book. Beſides this dialogue: I have before added ſundry helpes: Short notes in the Chapters, large Abridgementes and arguments of every chapter, & here a deſcription of the diſputers ſtory, how they belong to Abrahams kindred. To a plain book I would not have done ſo: But for this of vnſpeakable difficulty it will not be tedious: as the diſputers themſelves infinitely rowle one ſtone: The reſt, all ſave Elihu: That Iob is wicked: yet by repentance may be ſure of Gods grace: and, that ſtill the wicked be punished: and the ſtrangely puniſhed, be ſo far in wikednes. Iob as often defendeth his integrity: and that he cannot

be eye

be ever better then he was: and therefore would gladly know the reason of his afflictiō. *As they often repeat their discourse, so the cōmenter might. When this is abroad, if my readers think it not plain enough: questions vpon difficulties remayning shall come forth, if God will. So I have made two cōmentaries vpō Apoc. one curt, that the hearer may soon see the tenour of the work: the other larger, shewing by what mispolicy and mistudy, the City of Quirinus came to be so great. When those books be printed: I would bring in Dialogue some demaunding of matters which breed hardnes. Dialogues haue brevity: and therefore Plato the learned contrived his matters into Dialogues. But now let the reader turne his mynd from me, vnto Iob.*

O

THE SPEACHES IN IOB BROVGHT TO a ſhort ſumme, ſhewing at which the replyers aime.

Chap. 3.

Iob. Iob. Loſt be the day wherein I was borne: I had forty tounges, I could not ſufficiently curſe it. For before my meat my ſighinge come: and my roaring guſh like waters. had ſmall eaſe in heart, when Sheba took my Oxen and aſſes: no quietnes, when Caldeans toke my Camels: and both kild my men. So whe fyer from heaven brent my ſheepe: and wind feld th houſe vpon my children. In this I had grief enough. Y all this while I bleſſed God: that gave and took away: Bu now that I am ſtroken with boyles frō the ſole of my foo to the top of my head, I cannot ſufficiētly curſe my daye Now I have in my ſiknes an vntolerable vexation.

Chap: 4. and 5.

Eliphaz. May I ſpeak my mind? Thou haſt comforte Eliphaz. many others in ſorow: Thy religion knoweth the righ way of hope in Gods mercy: and thou knoweſt how to make thy ways right, by ſeeking vnto God. *v. 6.* But now thou art thy ſelf touched, thou art moſt vnpatient. Remē ber that no innocent periſheth: But they that reap mi fery, have plowed ſorrow: and by the blaſt of Gods an ger they conſume: Mighty tyrants like lyons, as Emim and Zamzūmim are come to nothing: and Iſmael hath had tvvelve dukedomes in Cuſh or Abyſſinj, (as Thē ma is one, our neighbour:) and droven out mighty Ly ons. And Eſaw my anceſter hath broken lyons teeth in Seyr: And yee of Ketura the children of the eaſt

have drouen Cush further South: & have dukedomes: as Madian thy anceſter: & Medan: & Shuach, or Sychæus, of whom Bildad cometh: and Sheba that took Iobs oxen & aſſes: forgetting the kinred of Abraham: and when we plow ſorow, we reap miſerie: yea the richeſt of Abrahams ſonnes: when we play the tyrants: As at this time Iſrael in Egypt, ſee Pharoh kill their children, becauſe none forſake Pharaohs Idols. I will ſpare to blame Iob of Tyrāny as a lyon: though he be Lord chief Iuſtice in Aus Land: yet I would deſire him to conſider mans common corruption, and how the very Angels haue not perfection before God: Much leſſe our ſoules that dwell in this earthly tabernacle: of one dayes life: ἀμέριοι, of Greeks: beaten to powder as mothes: and all their excellency of learning and eloquence cometh to nothing, and their thoughts periſh, when they die: and they periſh for ever, vnleſſe God be their guid: as the moſt part of Edom my father leave God: though he pittied ſome of my fathers houſe. Madiā thy anceſter gave goodly names to his ſonns to teach them godlines, עיפה *darknes:* עפר *duſt:* חנוך Enoch *dedicate* thy ſelf to God: be a new Enoch: and walk vvith God: אבידע *know the father* which is in heaven: אלדעה *know God:* (I think he is thy father, ô Iob.) The firſt of theſe tell we are in darknes, and be but duſt: and I had a dreame from God, *v. 12. &c.* which taught me the ſame that Madians childrens names warne them: though many now worſhip Baal Peor. Theſe matters ſhould humble thee from ſuch invectives againſt God. *Gen. 25. 4.*

Chap. V.

No holy will like of thy dealing: ſuch chafing killeth

the evill fool. I have ſeen the evill fool proſper: and h
children come to nothing: and wild Arabians rob him o
all. Miſery doth not ſpring from the earth: but from ma
wickednes, which as ſparkles, breaketh out. Therefore
would wiſh thee not to invey againſt God: who is vnſpe
kable in merey: as his workes, ſpecially the raine, in o
dry Arabia ſheweth. Subtile contemners, as hypocrite
and inventers of falſe religion, he will defeat: that in the
high day proſperity they ſhall come to nothing, to dark
nes of night. But the poore he will ſave from the ſwor
of the ſtrong wild Arabian: from their conſpiracie: ſuc
as the Caldæans and Sabeans made to ſpoile in one da
Yea the poor in ſpirit ſhall find confidence And it is
great token of Gods favour to be chaſtiſed: for him tha
can ſeek to God. For as he ſtriketh, he can heale. Aft
ſix afflictions he can ſuccour thee; after loſſe of Childre
of Sheep, of Camels, of Oxen, of aſſes, of familie: aft
all this he can ſo deale that harme ſhall not faſten vpo
thee. Though thou haſt loſt thy oxen for tillage, in hu
ger he can ſave thee from death: as thy mony is not take
away: and in war from Sabeanes and Chaldeans: th
they make amendes for thy Oxen, Camels, and aſſe
From all conſpiring to ſpoile thou ſhalt be ſafe. For ſto
ny harted ſhalbe at peace with thee: and the vvild ſavag
Arabians. Thou ſhalt be wealthy, and have many chi
dren: and live long, notwithſtanding this great ſickne
I haue ſeen the like: and from things paſt can judge vvh
vvilbe to come.

Chap. 6. and 7.

Iob. *Iob.* Am I evill that ſo complayn (through *Ch. 3.*) wi
ſuch ſtreams of greivous ſpeaches? Oh that my calamitie
vvere vveighed: & my complaint: ſo my vvordes ſhou

be ſeen to come ſhort. For vvhen the arrovves of the almighty are in me, and there venome drinketh vp my ſpirit, & the terrours of the puiſſant camp againſt me; ſhould I not vviſh the day of my birth never to haue bene: or that darknes and ſhadovv of death ſhould ſtayn it: and clowdineſſe dwell vpon it: and ſvvartnes of day make it terrible? Do you think that I vvould thus complain without iuſt occaſion. A beaſt wild or tame would not doe ſo. Doth the wild aſſe bray at the graſſe: or the ox lovv at his fodder: when they vvant nothing? Your ſpeach is vnſavory, vvithout falt of reaſon: and hath no more taſt then the vvhite of the yolk: and complayning in greif, is as ſalt to the vnſavory vvhite of an egge.

Strangulat incluſus dolor, atq; cor æſtuat intus:
Cogitur & vires multiplicare ſuas.

I vvould haue lothed to touch in an other, ſuch ſores as novv are in my fleſh. Therefore I curſed the day and night of my birth and conception. And novv again, I ſay: ô that God vvould make an end of me: Though I parch in payn, I ſhould find comfort: if I knevv I ſhould ſoon dy. I am ſure I ſhall goe to Eternall joy: for I kept not cloſe the vvordes of the moſt holy: but as my father Abraham, I ſhewed my hope of the world to come. Now where Eliphaz ſaith, I ſhall come in luſty old age to the grave: what hope can I have that way: or of what ſort can my end be: that I ſhould prolong my life? Am I of ſtone or of ſteel, to abide long in this parching: But where ye would perſwade me, that for Lyonlike tyranny I am puniſhed, or for ſowing ſorovves to reap miſerie, and to haue ſorovves for coales of ſin, vvhoſe ſparkles flee out vp: I haue my defence againſt ſuch: vvhoſe mercy is molten tovvards the neighbour: and he leaveth the feare of the ALMIGHTY.

My brethren are like the rivers of our Arabia, which in winter are black by Ice, and deep, when men want not water: but when heat cõmeth, be dryed vp and come to nothing. The paſsingers of Thema, the Iſmaelites our neighbours, and of Sheba, that robbed me of my oxen, (whõ I name to teach poſteritie of what Uz land I am, not of Edoms, but of Nachors, as the Chaldeans are on the eaſt neare:) theſe men come for water, and find none: and are aſhamed of their hope: So ye are become like that, come to nothing: yee ſee parching affliction and ye are at your wittes end. You need not to feare: I requeſt no money help, to ranſome me from ſome wild Arabians, or any ſtrong hand: but touching my complaint, *Ch.3.* let me vnderſtand wherein I haue erred: Nay right vvill never be reproved: and what can ye ſoundly blame? You think to reprove words, that I curſe my night of conception & day of birth. And whereas I am paſt hope for this world, and would joy for the grave, ye think my words to be but a wind: ye lay a ſnare to overthrow me: while ye would perſwade me not to ſtick to my former integritie. Be of an other mind: obiect no vvickednes: Be thou my ſoule of an other mynd ſtill. Is there any wickednes in my tongue: for my vehement complaint, *Ch.3.* Cannot my palate declare all kind of ſorrowes: more then the boiles which you ſee?

Chap. VII. All men by natures courſe haue an end of lifes toyle: as a ſervãt of his dayes work: But I haue moſt joyles moneths and nights, of ſorow: that when I lay me downe, I would fayne ſee the morning. My fleſh is lothſome: that I am paſt hope of long life: my dayes are ſpent: my life is but a blaſt: I can hope for no more pleaſures: I flit away as in the

the twinkling of an ey: I go to the grave as a fading cloud: Therfore as *Ch. 3.* I will not ſpare my mouth: but I will ſigh vnto God in the bitternes of my ſoule: That I am kept in priſon with boyles: and I would not live: Pitie me frō this viſitation, euery moment: leave me for a breathing while: I have ſinned, as the hart of man is onely wicked all the day: and what can I do vnto thee, ô thou watcher of men, that every ſinne receiveth recompence: that thou haſt made me thy mark: that I am a burden vnto my ſelf. O that thou wouldeſt ſo pardon my ſin, as I ly now in the duſt to be pitied of the keeper of men: that thou wouldeſt make a ſhort end of my ſorrowes: and lay me in my grave.

Chap. VIII.

Bildad. How long wilt thou talk in this ſort: that wee may as thou ſpeakeſt, *Ch. 6. 26.* hold the termes of the forlorne a wind? Is God vnjuſt who ſheweth anger? Far be that: So how could God rule the world? *Rom. 3. Gen. 18.* Take an example by thine owne children: As thy children have ſinned againſt him, in their continuall feaſting: ſo he hath ſent them into the hand of their treſpas. By their example look to thy ſelf. If thou would craue for pittie at the almighty, and become vpright: thou ſhouldeſt be happier & ritcher then ever thou waſt. Enquire of the former age: and the age of their fathers: For we are but of yeſterday, and have no experience: as our dayes are but a ſhadow: Ancient examples ſince God ſcattered Noes ſonns, and how for wickednes one is over-run of an other, ſuch remembrance of ancient dayes, ſuch marking the yeares of all ages, will teach ſound judgement. As ſegges can not grow without water, but ſoon withereth and is cut off:

Bildad.

off: ſo they vvho have not the dew of grace to remembe
God: ſoon periſh. Nērod was a luſty hunter: & ſet vp king
doms: but ſoon Sems houſe in Elā vvas Emperour: & ta
med the Chananeans brother, vvho vvhen their ſinnes be
ripe, ſhalbe vvholly given to our Iſraels houſe. Of Nachor,
Elihu his father, for Abrahās ſake tvvelve nations ſettle in
the hart of Cuſh: of Iſmael, as many: of Eſavv, more Duke
doms: vvho drive Cuſh further off. And becauſe Abrahā
after mariage with Ketura our grandmother, left religiō in
our families, we haue proſpered: That Tyrus King taketh
the name *Sychæus* from our father: as glad to honour our
houſes. Now they whom our fathers drove avvay: wāting
moiſture of grace, dryed vp as ruſhes vvithout mire: The
favour of God in Chriſt, is as devv vpon graſſe: and the
wicked, as ruſhes vvithout vvater. Chanaan novv buildeth
cities full ſtrong, to defeat the promiſe to Abraham: But
his building ſhalbe a ſpiders houſe: he ſhall leane vpon
it, but it ſhall not ſtand. Pharaohs daughter took vp
lately an infant of Iſrael caſt into the vvaters, and meaneth
to make him King: and calleth him, *taken out of the wa-
ter*: vvhen he ſhalbe 80. yeares old: then ſhalbe 400 yeares
to our brother Iſaaks affliction. Then God vvill revenge
Chams land: and Chanaan: juicefull novv afore ſunne
parching: and his ſuckers ſprout over his orchyard. But
vvhen the ſun ſhall root him out of his place: then he vvill
flee to Lybia: and thence to the Iland Ierne: and in Cha-
naan he ſhalbe ſeen no more. But from the ground others
vvill grovv: our brethren of Iſrael. Lo, the Omnipotent
vvill not loth the perfect, nor mainteyne the hand of the
miſcheivous Chaldeans & Sabeans that robbed thee: For
the tent of the vvicked ſhall come to nought.

Chap. 9. & 10.

Iob. I knovv that I muſt ſeek to God for mercy: as I confeſſed, *Chap. 7. verſ. 20. and 21.* every mouth muſt be ſtopped: and no fleſh can be juſtifyed before God. If he will plead with a man: he cannot anſwer him to one thing of a thouſand: as he is wiſe in hart, & mighty in ſtrength: to defeat the ſubtile in their purpoſes, that their hands bring nothing ſoundly to paſſe. And all that which may be known of him, appeareth in his creation. His might appeareth in removing mountaines to be ſeas, & making Ilands of a continent: as in Cittim land: the Iland flaming with brimſtone, called three mountained *Trinacria*, was ioyned to the near continent. And *Rhegium* beareth ſame of breaking the ground. He makes the earth to quake: that the mountaynes, the pillars of it tremble: he cloudeth the ſun, to be no more ſeen then if it were not riſen, & ſealeth vp the ſtarres: that they cannot be ſeen of certen dayes, when he will make a tempeſt (as *Act. 27.*) Againe he ſpreadeth the heavens, which in tempeſt, were rowled vp as a book, not to be looked vpon: and he walketh vpon the high waves of the ſea: and when God ſhalbe manifeſted in the fleſh, and prove himſelfe to be God by the miracles of the ſpirit, he will darken the ſun at noon day, and walk vpon the waves of the ſea. His eternal power and goodlynes appeareth in the cluſtered ſtarres: for all ſeaſons: in the bandes of Orion, for wintery weather, and for delicacies in Pleiades: He doth great things (as Eliphaz ſpake) vnſearchable: and wonderful without number: ſpecially in election, & rejection. Now Keturaes ſonns, & ſome of Eſaw, and Elihu, & others of Arã, as Boſor his houſe, hold truth in part: & none of Iſrael

Iob.

The next land of Italy to Sicania or Sicily.

Math. 27. & Ch. 14.

forsake the idols of Egypt. We shall soon fall: and Israel shall in Chanaan tye Satan for a thowsand yeares. And then shall Israel be cast off: & Iapheth dwell in the tents of Sem. So vnsearchable are his wayes. Now when he passed in his judgement over me, I cannot perceive his counsell: when he taketh all away, who can make him restore: or enter an action against him: and say vnto him what doest thou? *Dan. 4.* when the Puissant will not stay his hand, proud helpers can do the afflicted no good. All my confederates could not helpe me against the Sabæans, and Chaldæans: but all lost hart, and durst not stir. If I were just, I would crave pittie: If I cry, I can hardly believe that he will answer me. He will bruse me with tempest, so that none can blame him. As for iudgement who can be my pleader? If I wilbe perfect, myne owne mouth shall cõdemne me: if I be vpright, I know not mine owne soule: but that great impiety lurketh hid: But this I know, I am weary of my life: This is vniform: The perfect in mans judgement, and the wicked doth he consume: he mocketh at the scourge of the innocent. The earth is given to the hand of the wicked: which over-rule them that do right. And yet none can haue any authoritie, vnles it be given him from God. So my dayes are fled: and I am full of sorow: and if I would forget my sighing, *Ch. 3.* I know God will not cleare me: I shalbe holden as wicked. Now then, why should I labour in vayne, by repentance to hope for any goodnes. Bildad exhorteth me to be blameless and vpright. *Ch. 8. vers. 6.* If I wash my self in snow, in snow water, dye must I quickly: & thou wilt deep me in the grave naked: as though my clothes loathed me.

If the high God would take from my baſenes his rod: that his terrour fright me no more: I would then ſpeak and not feare him: for I am not ſuch with my ſelf as my calamities make you think.

Ye find great fault with my complaint, *Ch. 3.* ſtill I tell you, my ſoule is weary of my life: when I leave my ſighing for my ſelf: Therefore I will ſay vnto the Puiſſant: condemne me not: let me know wherefore thou pleadeſt with me. I am the vvork of thyne hands, vvhy ſhouldeſt thou loath me: and ſhine vpon the counſell of theſe troubleſome pleaders. Thou art not as a man that needeſt yeares, as *Ch. 8. 8. 9. 10.* or tryall: vvhere thou knovveſt the hart. Thou knovveſt that I am not vvicked: and yet I am plagued, paſt all mans help. Conſider thy goodnes in my frame of body: and joyning of ſoule: and looking to me: to plague me, vpon ſin. Which novv is come to the higheſt, that I vviſh I never had bene: Eaſe my payne, ſeing I ſhall ſhortly die. Ch. 10.

Chap. XI.

Zophar. Thou haſt vſed much ſpeach, *Chap. 3.* Eliphaz blamed that: *Ch. 5.* thou doeſt anſwer, *Ch. 6.* that thy complaint is leſſe then the ſorrowes vndeſerved. And thou doeſt mock, *Ch. 6.* that thy frends are like the rivers in our dry Arabia: full, when men need not rivers, in vvinter: in ſummer. dryed vp. *&c. all* Ch. 6. And thou wilt ſay to the Puiſſant, condemne me not: doth it pleaſe thee to oppreſſe? *Ch. 10. 3.* And, thou knovveſt that I am not vvicked: *v. 7.* and thou art not ſuch vvith thy ſelf; as Gods ſcourges argue, and the adviſe from Eliphaz and Bildad. *Zophar.*

Thou vvouldeſt fayne plead vvith God: as a man doth with man. *Ch. 9.33.* and would take his rod from thee: that thou ſhouldeſt not be frighted: So now truely I vviſh that the Puiſſant vvould ſpeak, and open his lipps vvith thee: that thou ſhouldeſt haue double by juſtice: & know that the Puiſſant vvil call thee to account, for thine iniquity. Canſt thou find out the depth of the Puiſſant? O depth of ritches of the knowledge and vviſdome of God! How vnſerchable are his judgements and his vvayes paſt finding out!

The Tranſlaters commentary: Before the flood, when they diſpiſed the fathers, he did let them run to the deſtruction of the deluge: He gave over the builders of Babel for worſhip to ſtarres, that even Sems houſe in Iocktan hath periſhed more by millions of parts then Chams deſpiſing deſpiſing Noe, Sē, Arphaxad, Sala, Eber, all alive ſtil warning them. The eaſt Indians come of them: as Iocktans ſonnes names ſhew: famous in Greeks, by names remayning in cities, rivers, mountaynes. And the weſt come of them: as the paſſage betwixt is very narrow. And men from the Weſt could not ſo paſſe over the broad Ocean. Abraham is called to revive the world: the ſonnes of Abraham will fall away: and yet be zealous in the law: to give warrant to the Apoſtles for all that they ſpeak, plain warrant: but for the myſterie hid of long time: that God in Chriſt will reconcile the world vnto himſelf. And here cōmeth a new myſterie: That the city which crucified Chriſt, ſhalbe extolled by Satans ſleight, to overthrow the Goſpell: becauſe men love not the truth: and when reformation cōmeth, yet wicked archbiſhops over-ruling cōmon lawes: and other creatures of the King of Locuſts,

will ſtill plague in the ends of the earth: where Chriſt hath his cheif poſſeſsion. Now Gods wayes be vnſearchable in theſe dealings. When the Goſpel was confirmed: if Princes and all ſorts had dayly read it: all had held the truth: but as they diſdayned that paynes, God gave them over to imbrace deceit. That many are called: and few be ſaved. The height, the depth, the length, the breadth, of Gods counſel is vnſearchable. This ſhould be our work, to bow our knees vnto the father of our Lord Ieſus Chriſt: that we may comprehend the breadth and length, the depth and height: and know the love of Chriſt which paſſeth knowledge. Iob will flee to this. *Ch. 19. Returne to Zophar.*

If God paſſe through the world, to give over men to Satan in blindnes, or conquerour to be ſervant; or keepe them in aſſemblies, to continue religion, or policy: who can ſtay him? In puniſhment moſt we feele him. Becauſe he knoweth men dey dying to be nothing worth: and ſeing ſin, ſhould not he mark it: That vayn man ſhould have an vnderſtanding hart. For as God told Abraham of our Iſmael, that he ſhould be a wild aſſe: ſo we are all: & thou, I geſſe, by many mothers art of Iſmael, as Iſrael of Chanaan: we wild aſſes muſt be tamed, by Gods hand: ſeing men cannot tame vs. Now I will tell thee, as Eliphaz did, *Chap. 4.* that the juſt periſh not: neither come the vpright to ruine: (*Chaldy Paraphraſt, Ch. 4. 7.*) The juſt, as Abraham, Iſaac, and Iacob, periſh not: But the wicked nation of the deluge periſhed. So Iſmael and his children, as Lions and Lionceaux, given to ſpoiling, haue their teeth puld out. As each was borne the foale of a wild aſſe: I as Eliphaz, *Ch. 5. 8.* would vviſh that thou ſeek vnto God:

so sinning no more, thou shouldest have great prosperity. This rule is generall: that the eyes of the wicked shall fayle: and their refuge all be forlorne: and their hope nought but pangs of soule.

Chap. 12.

Iob. *Iob* 1 Out of doubt wisdome must dye with you. But I am not inferiour to you. And who cannot speak such things as these: That God is high, and invisible, & God onely wise: *1 Tim. 1.* & men cannot search out his wayes. Take this Proposition: A mockage to his neighbour shall the perfect & just be: who prayeth vnto God, and he will heare him: a base lamp to the thoughts of the wealthy; and for calamitie a contempt to the shining state of the prosperous is he that is neare to tottering of feet. The just perisheth in his justice: and the wicked prospereth in his wickednes: To shew that this world is the world of tryall: and the world of soules is the world of reward. Eliphaz sayd: The roaring of the renting Lion, and the voice of the feirce Shachal shall come to nothing. And Bildad sayd: As segges cannot grow without mire: such is the gladnes of the wicked, that hath not moisture of grace. And Zophar said this as a generall rule: that the ey of the wicked shall fayle: and their refuge all be forlorne. I answered Bildad, that the earth is given commonly all to the hands of the wicked: The wicked be the Pakidim; who condemne all that would do good to their state: and cover their faces: as vnworthy to see light: So will they do to the sonne of God: when in the flesh he cōmeth to give light to the world. Among beasts, fowls, trees, fish, the strongest oppresseth the inferiour. And who can deny, but God ruleth in all varieties. Ye speak at randone. But cannot mine eare discerne speaches, as the palat tasteth

Aben Ezra & Kimchi vpon the braue Ebrew.

Ch. 4. 10.

Ch. 8. 11.

Ch. 11. 20.

taſteth it meat. Elihu vvill confeſſe thus much: *Chap.34.* Ye bid me look to former ages: vvhen they lived long: *Ch. 8.9.* Is the vviſdome in the aged? The fooliſh builders of Babylon vvere of long life: but ſhort in vviſdome. God hath vviſedome and mightynes, counſell and vnderſtanding are his. If he pull dovvne the tovver, *Gen.11.* it vvill not be built: If he ſhut one vp in priſon, as Pharaohs baker: he cannot be ſet free: if he vvithhould the vvaters, for mercy to Noe *Gen.8.* they dry vp. And vvhen he ſent them forth, *Gen.7.* they overvvhelmed the earth. For him and by him and from him are deceivers & deceived. Becauſe they knovving God by his vvorks, do not honour him as God: he ſhuttes them vp to a bad mind: and although he putteth not vvickednes in their hart: yet that vvhich they have, he ruleth to his counſel: Pharaoh vvould deſtroy Iſrael: God turned him from the right vvay to that: vvhich had ben to kill the fathers: that he ſet to kill ſome children: Eſavv vvould kill Iacob: God ſuffred him not to think of preſet murder: but vvhen his father ſhould be dead: And vvhen vvith 400 men he came againſt him, he bridled him. All ſtates he ruleth vp and dovvn: and the rulers vvhich proſper are vvicked: and one vvicked plagueth an other. He bringeth counſellers to badnes: and judges vnto ſtark madnes. Such they vvere in Enos age: vvhen corruption ſprang, in ſtead of calling vpon the name of God. The rulers or judges of families being prophane, hating God that looked vnto all things, and required to be regarded in all things: they hated him, as curious and full of buſines: and vvorſhipped ſtarres: & the creature, not the creator. For the vvickednes of their hart: he ſhut vp the rulers of many families, called counſellers and judges into madnes.

The

The band of Kings he maketh looſe: when the Kings of Chanaan *Gen. 14.* did caſt of the yoke of Cedarlaomer: he bringeth Dukes to be a ſpoile: and overturneth the mighty. As to Kedarlaomer the Raphaim, and Zuzim, & Aimim, and the Aemorites. So he powreth baſenes vpon nobles, *Pſal. 107.* and weakeneth the ſway of vehement. He bereaveth eloquent ſpeakers of lip: and taketh reaſon from Biſhops: as from Pharaoh & his counſellers, to make Iſrael a buſh burning but not conſumed: and pricks to Egypt in the end. *Exod. 1. Act. 7.* He revealeth deep things out of darknes: and bringeth to light the ſhadow of death: as to Ioſeph in expounding Pharaohs dream: as to Iaacob in the Lot of his Children. He augments nations; as before the flood: he ſpreads nations, after the flood: and ſetteth their limits. He taketh hart from the heads of the people of the earth: as when Cuſh fled to the furtheſt ſouth & weſt: and ſo Ioctanes 13. ſonns: They grope in darknes without light, and wander as one drunk. *Eſ. 19. 14. & 24. 20.*

Ch. XIII. By this ye may ſee that I am not inferiour to you in knowledge how God doth governe the world. Therefore I would ſpeak with God: you are all bad Phyſicians. Will you plead for Gods juſtice more then due? God will not be mocked. Gods highnes, & your glory duſt & aſhes, ſhould keep you in order. *Gen. 19.* be ſilent and I will ſpeak. Wherefore ſhould I take my fleſh in my teeth: as one deſperate: whoſe words fleing through the hedge of my teeth: ſhould rent my fleſh, and cauſe me deſtruction. Behold Lord I haue ordered my pleading: and it is death to me not to defend my good conſcience of walking vprightly. I know I ſhould be found juſt. Gods hand

hand and terrour I wish withdrawen: then would I plead. How many are my sinnes, that I am thus strangely afflicted?

Earthly man is of himselfe but as a flour, and should such be thus afflicted? I confesse, all are vncleane: Seing his dayes be short, let him end them with some rest. A tree cut downe may yet sprout: But Adams sonns starves, and where is he? As rivers are spent and dry vp: so man lyeth downe, ariseth not till the end of the world. I could wish to be dead: to plead in the world of soules: where my soule should ioy till the resurrectiō. Now thou dost count my goings: but kepest them not from sinning. But my trespasse is sealed in a bag: That thou joynest to present iniquitie: to punish the ould and new together. Rockes of moūtaines falling vnto the water do wast: the hard grouth of the earth: So thou sendest man away. He knoweth not what shall become of his children: vnlesse he be a prophet, as Abraham: for speciall revelations: to know Moyses and the Prophets: and as Iacob, know principal heads of his sonnes affayres. Onely a man will mourne for him selfe: and for his sick body. For this cause we never pray to Enoch, Sem, or any but vnto God: because he only knoweth our harts: And also because the soules and the Angels are in a feare before the infinite maiesty: and leave man to learne how to pray for himself. And God is the onely that heareth prayer. *Chap. 14.*

Chap. 15.

Eliphaz. Wind and blast: Thou disannullest prayer: Thy own mouth shall argue thee to be wicked. I spake not so expressly: but of ordinary infirmities. But now I tell thee plainely, thou speakest wickedly. Thou sayest, *Eliphaz: The second tyme.* *Chap. 4.*

art not inferiour to us: and that we are forgers of lies and bad Physicians: and should be wisest in silence. Thou hast no extraordinarie, as Adam had, or the Angel created the first day. Therefore by yeares wisdome commeth. And there be here elder then thy father. Thy chastisement wisely expounded, and our speech vpon it, be comforts: But thou chafest against God, and with subtile hypocrisie deceivest thy self. I told *Chap. 4.* that all men are miserable before God: and I repeat that: for the worthynes of the matter. And for open wicked, open punishment commeth: as sage wise men taught: such as the people obeyed quietly: and never sought others to check them. Thus they teach: that the wicked vexeth himself and hath no hope, as thou hast none: *from v. 20. to 31.* Be not deceived: punishments argue a man wicked.

Chap. XVI. and XVII.

Iob. I haue already heard many words as these: wind-
Iob. dy words, as you reckon myne to be. *Chap. 15.2.* I would if you were in my case, strengthen and not weaken you. Ye blame my vehement complaynt: when I complayne not, I find no ease: And my punishment is more grieuous then they haue which are openly sinfull.

Ch. XVII And there is no hope for a body as myne to be restored to long life: as you would perswade me, *Ch. 5.* To the pit I cry, ô father: ô mother and sister, to the worms. Ye mock and vex me: ô that God would judge: for God hath hid your hart from judgement: and will not give you that honour: God will consume your eyes, for your vain goodly speach: which maketh me to be a by-word to the people: that I am openly a taber. Wherefore marke what I tell you: Myne ey is dymme with anguish: and all my

members

nembers be like a ſhadow. This counſel God hath: that he juſt ſhould have me for an example: not to ſhrink for afflictions: *Iam.5.* But that the juſt ſhould be juſt ſtill: *Apo. 22.* Therefore change your mind, and cauſe not me to be il-ſpoken-off. My dayes are paſt: for any comfort in this world: and the night they change into day: that I ſleepe not: but wake, as men do on the day. And light of day, ſhort by my darknes of afflictions: litle light, that is litle reſt, do I find on the day tyme.

Chah. XVIII.

Bildad. Why are we counted as beaſtes, when thou doeſt bid vs aſk the beaſtes of the field, *Ch. 12.7.* & vncleane, as fooles, *Ch.17. 10. Apo. 22.* Oh thou that renteſt thy ſoule in thy anger: *Ch.3. & 6. & 10. and 14. and 16.* thou thinkeſt to remoue rockes: and alter the moſt conſtant courſe of Gods iudgement. Yea the light of the wickeds proſperitie is ſoone quenched: His tyranny will come to diſtreſſe: and his owne counſell, as Pharohs, will make him fall. Pharaoh now killeth Iſraels children, But Pharaohs daughter hath taken one vp, that ſhall pay his ſucceſſour, and God will iudge him as he told Abraham, *Gen. 15.* Pharaoh ſhalbe ſent into the net by his owne feet: And the preſent Pharaoh, if he do envy Moyſes, when he ſhalbe forty yeares old, and will viſit his brethren: he ſhall not long live, but his candle ſhall ſoone be put out. Iob, thou mayſt hope to ſee the day, ſome forty yeares hence, that Moyſes will come to thy nation of Madian, nere Aus to Raguels houſe: who hath a little Boy called Iethro: Who can tell but vve may have affinitie vvith him. And Pharaoh that ſhalbe in tyme, vvhen God vvill judge: 400. yeares ſince vvild Iſmael aged 18. vexed Iſaak, entring

Bildad: the ſecond tyme

into ſix: doubt not Iob but that thou ſhalt ſee the day a
bout 80.y. hence to ſee judgments. Pharaoh wilbe ſent b
his own feet into the net: when he purſueth Iſrael, wh
God in the fourth age brings them out. And ſo othe
wicked of families amongſt vs: ſhall ſoone have their nam
put out. Conſider Iob; theſe are the habitations of th
vnrighteous, as thou art: I muſt tell the plainely: an
this plainely is thy caſe, that knoweſt not the Omnipoten

Chap. XIX.

Iob. How long will yee fret me with words? Now te
times yee haue reproched me. Fiue times I ſpake: an
fiue times you, croſſing my ſpeaches; Eliphaz twiſe: an
Bildad twiſe: and Zophar once. Suppoſe I have erred: le
my errour continue with me. Eliphaz hath made me t
be counted wicked over Theman: becauſe I am ſo grea
ly plagued: and ſaith that my children were puniſhed fo
their ſinnes. And becauſe God hath geven me over into
the hand of the wicked, Chaldeans in my Camels, an
wicked Sabeans, who have forgoten our kindred in Abra
ham, Eliphaz will have me counted wicked, bringing
my wretched caſe an argument againſt me. Bilda
will make all the Land Sacchæa, make me a parable: an
Zophar over all Minnæa. The Agarey of Hagar, and Chu
tramis Land of Cheturam, Abrahams wife: (In Arabi
we terme gladly names in the letter M) theſe will have as
ill a conceit of me. Thema of wild Iſmael is moſt quiet
my next neighbour to our Aus or Uz land: where moun
taines of Chaldęa ly Eaſt: Saba that took my Oxen &
Aſſes, Weſt: and Dry Thema, South. When my ſtory
ſhalbe written, men will think then I am of Vz in Edom.
It is much that Eliphaz commeth to grace: of prophane
Eſavv, that ſold his Birthright, for a meſſe of Pottage. In
him

him God in wrath remembreth mercy: But one ſvvalovv maketh not a ſummer. Of prophane Nachor, Elihu is one, beſt of all vs. But of Chetura, our beſt and moſt good be. Amongſt all theſe families, yee vvould have me counted one that forgetteth God. Yee deale too proudly againſt me. Knovv then that God hath dealt more ſtrangely vvith me, then ever vvith vvicked men for vvickednes. Knovv then that the Puiſſant hath overthrovvne me: and compaſſed his net about me: As never to any man for vvickednes. If I complaine, I cannot be heard: The common rule is: call vpon me in the day of trouble, and I vvill heare thee. But I call, as one that God ſhould heare: but no ſentence is geven. Therefore my caſe is ſtrange: & not as of one puniſhed for vvickednes. He hath hedged me in on every ſide, that I cannot paſſe: He hath not done ſo vvith vvicked Nemrod: nor vvith any vvicked. He hath beſtript me of all my honour: vvhereas I vvas Lord chief Iuſtice in all our confœderated provinces: and the richeſt of all Abrahams ſonns by Ketura. He hath puld me dovvne on every ſide: as never any for ſin. For Gods patience leadeth them in many degrees ſtill to repentance: and I goe avvay, vncapable of any benefit in this vvorld. His anger is kindled againſt me: and he houldeth me as one of his enimies. Elihu vvill reply vpon this, *Chap. 33. 10.* as that I complaine vpon vvrong, and cannot be heard, *Ch. 34. 3. &c.* As he holdeth me as one of his enimyes, ſo he commeth vvith an hoſt againſt me: His hoſt of affliction in vvealth body and frinds come together againſt me: & caſt vp their trench againſt me: and camp about my tent: my brethren, all honorers, my kinefolke, my promoted, my hirelinges, my maydens, my vvife: prinkockes, ſage counſelers, my tendered: And my body, is ſo leane, that it cleaveth to my bones: ſo full of ſores, that onely the fleſh of my teeth vvithin my lippes hath eſcaped.

Therefore do ye persecute me, as the Omnipotent holdeth me as one of his enemies: and why are ye not satisfied with my flesh so eaten vp: but ye will as savage beasts, eat my bones. And where ye say, that I am one that forget God: I have a ready answer for my hope: as Abraham taught vs in our fathers: how Adam lost life, and brought death vpon all. But the S. of God will dwell in our tabernacle: and performe justice for vs: That as all being in Adam lost life: so they who will receive the abundance of the grace of the gift of justice shall reigne by one. The abundance of grace is in this: That one disobedience brought death: but the grace washeth all soule sore, from the sole of the foot to the top of the head. Now of Abraham the God of Bethel will take flesh: in Isaac, his death and resurrection were taught: with Iacob he wrestled, and shewed how his delite is to play with the sonnes of Adam: Of Iuda he commeth, & that tribe shall not be scattered till his Sonne commeth. Iacob in Mestra land, where the great river Ægypt is, told all this in his last speach: and thence we learned all. But as now we of Ketura in Ismaels land, stick to God: and none of Israell forsake the Idols of Ægypt, so in tyme we shall have equall glory: though when they have the land of Canaan, and all must come thither, to worship, our children will not: but be enemies. Troupes of Camels shall cover the land: Dromedaries of Madian and Ghepha our house, and all of Saba: the Saba that robbed me, now godlesse: they shall bring gold and incense: and preach the praise of the Eternall. Yea and wild Ismael wilbe ashamed of Hagar, and name them of Sara: and Cedar & Nabaioth called commonly Nabathæa, shall serve the God of Bethel:

the Angel that wreſtled with Iacob: in memorie of which ſtory, Iacob vvas called Iſrael: and the place, Phanuel. This I know, that ſeing in Abraham all families ſhalbe bleſſed, Abrahams naturall ſpecially. Now then I will bring the ſum of my faith: and ô that my words vvere written, and drawne in a book, graven with a pen of iron, with lead were in ſtone for ever: How I know that my redeemer is the everliving: and at the laſt ſhall ariſe vpon the duſt: dying for our ſinnes, and ariſing for our juſtification. And after wormes ſpend this my ſkin & fleſh, I meane, after my reſurrection, (and I vſe a doubtfull terme, to conteyne both, עורי) from my fleſh ſhall I ſee the Puiſſant. When God hath been manifeſt in the fleſh, and ſeen of Angels, and taken vp in glorie. The very ſame body ſhall come to this ſoule, not a new body: God hath all the duſt of the earth in meaſure: and all duſt of bodyes eaten with fiſh, water or fyre, dogges or worms, ſhall return to their old bodyes. So I ſhall ſee the Puiſſant, in his moſt glorious body: & my eyes ſhall view him, & not an other Iob: when my reines and boſome, all is once ſpēt. God will do this by the power wherewith he is able to ſubdue all things to himſelf. Thus ye ſhould ſay, vvhy do ye call him vvicked, vvhen the things root is in me: that my mind goeth vp to heaven, and bringeth the God of Bethel, the angel of the covenant dovvne: to be made a man of a vvoman: and to be made vnder the lavv: and my mind deſcendeth to the grave to bring him frō death. And this matter is the mayn point: vvhereby God is pleaſed. Conſider hovv vvickedly you deal in your bitternes againſt mee: and be afraid your ſelves of the ſvvord. For

ire

ire vpon ſin hath the ſvvord. Therefore knovv there is a judgment.

Chap. XX.

Zophar: the ſecõd time.

Zophar. Where thou doeſt charge vs vvith ſinne: for this my thoughtes make me reply: and I haſt to do that. A reproof to my ſhame I heare: and the ſpirit of my conſcience vvill, that I anſvver: novv my ſecond time: as Eliphaz and Bildad have done. I vvill ſpeak in a vvord: Since Adam vvas ſet on the earth, the joyance of the vvicked is ſhort. *&c. from 6. to 28.*

Chap. XXI.

Iob.

Iob. I vvill ſpeak, and after I have ſpoken, mock. Is my ſighing vnto man: as though I thought you could help me. But I have much cauſe of ſighing and ſobbing ſpeches: and then vvhy ſhould you complaine of my diſcouraged ſpeches? Mark my caſe: & marvell. When I my ſelfe bethink me, a quaking taketh my flesh: ſeing the contrary proſperitie of † the vvicked. You ſee the vvicked are liuely: continue long, and be mightie in riches. Why ſaid you then: their joyance is ſhort: their height hath a quick fall: and they paſſe like a dreame. Their ſeed is ſetled before them: and their houſes haue peace: & hovv ſay you then, He oppreſſeth and leaueth poore: robbed of houſes, vvhich he ſhall not build vp: and the frutes for his houſe ſhall paſſe avvay: and flovv avvay in the day of anger. They beare vvith the tabret and harp: & rejoyce at the ſound of the pleaſant inſtrument. And vvhy ſay yee then: he ſhall feel no reſt in his belly. They ſpend their dayes in vvealthines: and in a moment goe dovvne to the grave. The houſe of Lamech vvas like them: & thence vve haue a pattron: for vvicked Iabal had ſheep

† *So Moſes deſired to know this: Ex. 33. Aſaph Pſ. 73. Ier. 12.*

sheep: Iubal Musique: and Tubal-cain smithrye, that man made him a God of smythes, Vulcain. And men said as before the flood: what is the almightie, that we should serve him. They thought that the starres had spirites in them, and gave them wealth: and thereupon sprang corruption in steed of calling vpon the name of God, in the age of sorowfull Enosh. But far be from me the judgment of the wicked. God giveth all that all have: But they never thank God. Eliphaz sayd, *Ch. 18.* the wicked his candle is put out with him. How often is his candle put out? not so often: that God doth lay vp his iniuries for his children, *Ch. 5. 4. & 20. 10.* Can a man teach the Omnipotent knowledge, how he shall judge the loftie? One dieth in perfection: an other with a bitter soule: and never ate of good. As for the wealthy wicked, *Ch. 5. 10. & 20. 19.* God doth not alwayes, lay vp his iniuries for his children: pay him that he doth feele it. Behold, I know your iniurious imaginations against me: when yee say, where is the pavilion of the wicked, *Ch. 5. 3.* I saw the wicked fasten root, but presently did I curse his dwelling: the hungry shall eat vp his harvest, as the Caldeans: and the thirsty Sabeans shall swill vp, their wealth. And *Ch. 20. 19,* He oppresseth and leaueth poor: robbed of house, which he shall not build vp. I know your imaginations when ye say, where is the house of the noble tyrant? Can ye not mark them vvhich go by the vvay? hovv came Ismael by 12. princehoods: & Esavv by so many dukedoms? They vvould tell you: What stately houses see you not built of tyrants? The bad is spared vnto a day of heavines, a day vvhen all vvrath is brought: that men may knovv that this vvorld is the vvorld of vvork, and an other vvorld is the vvorld of revvard: And God in this vvorld often plagueth all sortes, that men may knovv him judge.

But the juſt are not ſtill in beſt caſe. And what do yee comfort me with vanitie: when great offence remayneth in your diſputations.

Chap. XXII.

Eliphaz: the third tyme.

Eliphaz. Thou wouldeſt be pleading with God. If thou would teach, would he regard it? is it a pleaſure to the almightie that thou pleadeſt juſtice? What ſhall we ſay of our father Abraham: that he attayned of his natural power? If Abraham were juſtified by workes, he hath wherein to rejoyce: but he hath no ſuch matter before God. Before men he was a Prince of God: And rare in readines he was to haue ſacrificed Iſaak: But Iſaak was no leſſe rare, that would be ſacrificed. Now mark Abraham, how far he was from iuſtification by works: * *Behould this was a great ſin, that Abraham ſinned, ſaying to Sara, I pray thee ſay, thou art my ſiſter. This ſinn which Abraham ſinned, was the cauſe of the ſlavery in Egypt. And doubtles it was a great ſinn, that he brought his inſt woman, into a trap to ſinn: for his own feare, leaſt men ſhould kill him. It was his part to have truſted in God, that he would ſave both him and his wife. Moreover he ſinned in going out of the land concerning which he had the charge: It was his part to have truſt in the bleſſed God, that he would ſaue him in hunger, from death. And for this was decreed againſt his ſeed, the captivitie of Egipt: for in the place where he ſinned, there was the puniſhment.* Iob, all that Eliphaz telleth, thou mighteſt haue knowne not to plead iuſtice before God. Would God reprove thee for thy religion: and call thee into judgment for being holy? Nay, thy evil is great: Vnjuſt pledge; beſtripping the naked; denying water to weary,

* *The Iew Bechaia reaſoneth, as Eliphas might, vpon Gen. 15. Fol. 22. Col. 3.*

Thus much Bechaia bringeth from Ramban, which Eliphaz might haue told.

to vvcary, bread to hungry; violent holding of Land; oppreſſion of vvidovv and fatherles: Theſe be thy ſin: that ſnares come, and darknes, in Gods providence: that he cannot ſee through the cloudes. Haſt thou marked the old vvorld: vvhen mockers folovving their ovvne deſires ſayd, ſayd vnto Noe, as doting in the vvork of the Ark: where is the appearance of Gods cõming: as Enoch ſayd, that God vvould come vvith thouſands of his Angels, to be revenged vpon all vvicked men. They vvere vvillingly ignorant of this, that the heavens were of old: & the earth, ſet out of water and by water, by the word of God, and by them, by the windowes of heavẽ opened, by the ſprings ariſing and ſea ſwelling, the vvorld then deluged by vvater periſhed: But the heavens now & the earth, ſtored by his word are kept for fyre to the deſtruction of godleſſe men. In memory of this ſtorie Greek fables grew that Noe, Δευκάλιων καὶ ἄλλοι is *Deucalion:* and his wife in vvarning of deſtruction by fyre is called *Pyrrha.* So the Poet *Metamorph. 1.* tells with the flood, of fyre, in this ſort.

Eſſe quoque in fatis reminiſcitur, affore tempus,
quo mare quo tellus immenſa, regia Cæli
ardeat, & mundi moles operoſa laboret.

That is,

Iuppiter bethought him, how tyme ſhould come,
when ſea and land and great heavens pallace
ſhould burne, and the worldes workmanſhip decay.

The Greeks of old had learned the ſame: And their verſes be vvorthy marking: and novv vve are in the middes of Iob: and at a mayn matter, for the old world, and end of the preſent. Sophocles ſayth in this ſort, in *Iuſtine Martyr, fol. 167. and in Clem. ſtrom. 5. fol. 258. Com-*

mel. and Euseb. Præpar. 13. fol. 400. from Aristobulus, a learned Iew, so rare the matter is:

Ἔσται γὰρ κεῖνος αἰώνων χρόνος,
ὅταν πυρὸς γέμοντα θησαυρὸν σχάσῃ
χρυσωπὸς αἰθὴρ, ἡ δὲ βοσκηθεῖσα φλὸξ
ἅπαντα τὰ ἐπίγεια καὶ μετάρσια
φλέξει μανεῖσα· ὅταν δ' ἐκλείπῃ τὸ πᾶν,
φροῦδος μὲν ἔσται κυμάτων ἅπας βυθὸς,
γῆ δ' ἑδράνων ἔρημος, οὐδὲ ἄρ' ἔτι
πτερωτὰ φῦλα βαστάσει πυρουμένη.
καὶ γὰρ καθ' ἅδην δύο τρίβους νομίζομεν,
Μίαν δικαίων, χἀτέραν τῶν ἀσεβῶν.

That is,

Such a time of ages is for to come:
when the welkin of golden hew sendeth
a store of fyre, & then the hungry flame
shall burne all that is below or on high:
And when all is wasted and consumed,
all the depth of waters shall come vnto nothing:
And the Land shall haue no dwelling, nor foules
that can flee when fyre hath eaten all vp.
For in haides we settle two dwellings,
one of the iust, and th'other of godlesse.

Thus the old families taught of the world to be consumed with fyre: that not onely Abraham in Israel should hold it, and in Edom, and Keturah: but heathen estranged from Israel. Now the two last verses are in Diphilus, And Philemō & Diphilus haue moo verses the same, then lightly any brase of writers, for *Haides*. So when S. Luke wrote to Theophilus in the gospel, *Ch. 16.* he placeth Abrahā of the citie which God prepared for him, to be no lesse in Haides, being in joy: then was the cōtemner of God, the tormented in flames. *This digression the Authour maketh: Now*

Eliphaz

Eliphaz shall speak to Iob. Hast thou marked the way of the old world: which say, depart from vs: as thou spakest, *Chap. 21. 14.* wee desire not the knowledge of thy wayes: when the spirit of our Saviour went and preached in the dayes of Noe: when the patience of God waited while the ark was in making: their bodies wrinkled by waters, but the spirits which disobeyed are in prison, for not giving eare to Noe. And what should God do to them. They had sheep, and musique, and smithry for all tillage and husbandry, and to lock their house filled with all store: and feasted and maryed: till Noe went into the ark: and the flood came and took them all away: Because they bred prophanesse & called not vpon God with a clear vnderstanding: but sayd, what can the Omnipotent do vnto vs: our Bel is he that storeth: as Cham taught Nemrod. I will say with thee, Iob: that I am far from those wicked mindes: I know God is the giver of all wealth. The just Noe & Sem & Iapheth did see Gods judgement, and rejoyced: Noe the eight, the preacher of righteousnes, with his two sonnes and their wives, did mock them: And they vvere saved by waters: & wee should be saved vvith waters of knowledge to call vpon God aright. So Iob reconcile thee vnto God, & thy afflictions shalbe vnto thee as the waters of Noe: that as God sware, he would drownd the earth no more, so if thou turn to the Almighty, thou shalt be built: So thou shalt set by gold as dust: and Ophir, as the stones of rivers. And th'almighty wilbe thy gold, and silver of strength to thee. He will spare the vninnocent, as Cham vvas to Noe, and he shalbe spared for thy pure hands.

Ch. XXIII.

Iob. Yet this day my sighing, is holden a rebellion: as though I vvould teach the Omnipotent: to hold it 7.

a gaine, that I make my ways perfect. Oh that I knew how to find him, that I might come vnto his throne: would he by great power plead againſt me? No, but he would help me. There the vpright do plead againſt him. So ſhould I be quit for ever by my judge: if I might plead, why the ill have good, and the good ill. Of this I can learne nothing by your ſpeach. But neither in Eaſt, Weſt, South, or North, can I find him. He knoweth what way is with me: tryed he me, I ſhould come forth as gold: More then my dayly bread haue I laid vp all the words of his mouth. Yet when he is againſt me, who can ſtay him? But becauſe he furniſhed me with my dayly bread, and many graces: vvhereby I do know, that he tendreth me, as I told, *Ch. 10. 8. & 9.* I conſider and am afrayd of him: Becauſe thick darknes & affliction hath not made an end of me: nor I ſee an end of my burning ſicknes.

Ch. 24. Who can deny but that God hath hid his counſel for mens affaires: ſeing the coyle our wild Arabians keep. They dayly fight for their borders: rob one an other: as the Chaldæans and Sabæans haue done to me: yea the fatherles and widow: and the poore of their garment: that they cannot paſſe the wayes for freebutters: the grapes & corne of others they eat. They drive the poore to dwell naked in high rocks: in many great ſhowres: & live Troglodytæ in dennes. And if they have a garden of hempe to have a ſhirt, or of corne to have a ſheaf: they rob them of that. So the wild live abroad. In the citie they are as bad. Poor make oile, and tread winepreſſes, and without pay: by hard Landlords: they grone by oppreſſion, and by vnjuſt death: and yet God ſuffreth all this. He ſuffreth rebellers againſt the light of conſcience: which keep not in his pathes: Murtherers on day: theeves on night: adulterers

adulterers, houſe-breakers. This ſort is of leſſe weight in trade of life, then the face of waters which windes beat: their portion in the earth is curſed: tillage they regard not: nor planting of vines. Miſerably they live: & miſerably they die: taken to the grave as heat taketh ſnow: his mother and wife will ſoon forget him: onely his ſweetnes ſhalbe for wormes: and he is no more pittied then a tree cut downe: which hath no feeling. God ſendeth after him, a barren wife: that he ſhould haue no help by children: and ſheweth no pitie to his widow. God draweth the ſtout after him by his might: & while they ſtood, they were not ſure longer then God would. God gave them a while ſecuritie to ſtay vpon: but his eyes were vpon their wayes. A while they were exalted: but ſoon come to nothing: they are cut off as an eare of corne. Thus the courſe of the world is: God long ſuffreth: and leaveth ſome to vngraciouſnes: and payeth the mighty, mightily. And who can deny this?

Chap. XXV.

Bildad. Although the ſtate of men be on earth confuſed, God on high is terrible to all about him: who ſee his angry face vpō them that deſpiſed his covenant of grace: but rebelled againſt him: whoſe worme ſhall not die: and vvhoſe fyre ſhall not be quenched. On high is terrour: & ſo peace: his armies of light be innumerable: & his light overſhineth all: where ſorowfull-man could not abide an angels light. And what ſhould he plead juſtice with the Omnipotent? In the moone he teacheth vs: that it hath not clearnes of it ſelf: neither be ſtarres bright, when he will ſhine in the redemption, And what ſhould one of Adam plead vvith God? We are but vvormes. *Iob.*

Bildad: the third time.

Chap. XXVI.

Iob. Iob. Thou helpeſt nothing, nor ſheweſt wiſdome. Who vvould admire ſo vveak a ſpeach: to tell a litle of Gods terrour on high? Who knovveth not that? or vvho vvould plead juſtice vvith God? I tould you, *Ch. 9.* none can be juſt before God: but as in mercy he held me his ſervant: and I haue run for the goale of the heavenly calling, I vvould plead vvhy I am thus puniſhed: and touching honour to God for his vvorkes, yee ſhall ſee vvhat I can ſay. Thou ſpeakeſt of his povver on high; it reacheth to the furtheſt off. The ſea bottom hath thinges without life formed, as ambre and pearle and topaz and ſuch. The lovv earth ſeeming loſt and caſt off, is ſhevved to have ſtones precious, and for building, and coales. He turneth the heavens about vpon no ſtay: and hangeth the earth in the middes. The heavie meteores he bindeth: & beautifieth the ayer, as a palace for him ſelf. The vnconſtant ſea he kepeth in boundes: and maketh mountaynes as Atlas the Pillars of heaven to ſhake. The diviſions of all ſeas, and great rivers through mountaynes ſhevv his povver. By his ſpirit he trimmed the heavens by a moſt pleaſant ſituation of ſtarres: to be remembred by formes of creatures. This on high: and belovv his hand hath made the great terrible Whales. And theſe are but part of his vvayes: and vvhat a ſmall thing can vve heare of him: as vvhen you teach me ſlenderly hovv to ſeek to him by repentance. Novv the thunder of his povver vvho can vnderſtand: as hovv the vvicked armies in millions fall to Eternall death: and the old vvorld: & the builders of Babel are caſt off: and hovv God hath ſet vnto vvrath all them vvhom he hath not choſen of Eternitie to ſeek him in this life: and here to honour him. Theſe be his hid vvorkes.

Novv

Ch. XXVII. and XXVIII.

Now as the Almighty, which hath brought my ſoule to bitternes, doth live, my lippes ſhall not ſpeak the vnright: I will not juſtifie you: nor remove my integrity from me. My enemy ſhalbe as the wicked: and my adverſary as the vnrighteous. This I ſpeak vnto you: Eliphaz, Zophar, and Bildad. If I had bene an hypocrite, what hope could I have: when God ſhould ſhake off my ſoule? Would the Omnipotent heare my cry? I will teach you of Gods hand: and ye have ſeen it. Wicked tyrants ſhall come to nothing: eyther in their life, or ſoon after: This is the ordinarie courſe of Gods judgement. But God in pacience often ſuffreth much: knowing his heavie puniſhment.

God openeth exceeding ſecrets of his works in the earth: Ch. 28.
but none of them have any reſemblance of his dealing in his counſel for men, caſt off, or ſpared. But each one ſhould feare him: and labour to eſchew evill.

Chap. XXIX. and XXX. and XXXI.

I Iob was in high proſperitie: a Prince in our confederate ſtates: for ſage counſel all gaue place: & I aey defēded the poore in right: I brake the tuſkes of the vnright: and I was loved accordingly: And this was long: according to Gods ordinarie favour to the rulers in juſtice. I waſhed my ſteppes in butter, of ſheepes milk & Camels milk: and I had woodes in ſtony ground of olives: which I bought, *Ch. 31. 39.* Young and aged, princes and oratours, gaue me place: when I went to judgement court: They regarded me as the raine: and gaped as to the latter ſhowres.

But now, for grave aged and nobles, young vile-mens Ch. 30.
ſonnes, the baſeſt that can be, a vile kind, baniſhed from the earth, ariſe againſt me: thruſt my feet: and hold my

heavines a profit. They rejoyce as though they had been the better by my ſad caſe. As waters in part of a weare broken all tumble: ſo they vpon my miſerie. And they vex my former noble caſe: become now as a wind. And by Gods hand my ſicknes is vnſpeakeable: and he is turned to me as one cruell: and I know to death will he turne me. When others were in hard caſe: I parched in ſorow: and ſhould but for ſome hid judgement of God feel the like. Not for Chap. 31. my ſin: as come puniſhment. For my eyes durſt not look vpon a mayd: I held that adultery, and ſure of heavie puniſhment. I vſed my ſervant, as knowing that I had a Lord in heaven. I let the poore haue what they could wiſh: ſpecially the ſad widow, & the fatherles ate with me: The naked I cloathed: the orphane I protected: covetouſnes I hated: and ſtarr worſhip I deteſted: I rejoyced not in my foes hurt: paſſengers by, had my ſervants portion: that they tarried for a new dynner to be dreſſed: that they ſayd, ô that we had the fleſh prepared for vs: vve vvould ſoone eat it vp: we come ſo hungry from work. The ſtranger lodged not in the ſtreets: I opened my doores to travellers. Abraham and Lot taught me ſuch hoſpitalitie. If my folk did any wrong, and they complayned: I covered not my treſpas like Adam: hiding my ſin of ſelf-love: Though I could oppreſſe a great troup. But ſuch families come to baſenes. That made me ſhrink: and that made me dum, that I never went out of doores to plead in injurie: but at home made content. That all this is true: I wiſh the almighty would plead. And laſtly this: if ever I ran into my neighbours ground to plow or graſe without pay: then let thornes grow in ſteed of wheat: and darnell in ſtead of barley.

Ch. XXXII. and XXXIII.

Elihu the Buzite, of Buz Abrahams brothers ſonne, of the

the familie of Ram, famous then for knowledge: Auz was the eldeſt brother: and to the eldeſt, to avoid envie, would Abraham ſend the ſonnes of Ketura. Auz & Buz, *Ier.25.* are together in Arabia. Rebecca & Iacob ſeem to haue left religiõ in Nachors houſe: That Elihu ſhould be rare of knowledge. He endeth the diſputation. Nowlet ſpeak Elihu. *Elihu.*

Elihu. I am young, and yee old: therefore I reverenced and feared to ſhew my mind among you. For I thought, many yeares will teach wiſdome. Certes a ſpirit is in ſadman: and the almighties breath to wiſe them. Men of not great time may be wiſe: as the old vnderſtand the right. Therefore I ſay, ô Iob heare thou me novv: I alſo will ſhew my mind. Behold I vvayted vvhile ye ſearched vvhat to ſpeak. And vnto you I gave attendance: & lo, I found no confuter of you, that anſvvered his vvords. Ye thought this enough: *His puniſhment ſheweth he is wicked.* He hath not framed ſpeaches againſt me: and I vvil not reply vpon him, as ye doe. Novv I vvill ſpeak: and I vvill not regard Perſon: vvhich doing Iob blamed in you: and ſpake of puniſhment for mocking vvith God: as thou ſpakeſt, *Ch. 13.* He vvill ſurely reprove you, for ſecret regard of Perſon. Will not his highnes make you feare: & vvill not his dread fall vpon you? I vvill not plead for God, that he never puniſheth but of hatred: So my maker vvould be my taker avvay.

And in ſooth heare novv ô Iob my talk: if thou canſt Ch. 33.
anſwer, ſettle thy ſelf before me, ſtand to it. Lo I am, as thou ſpakeſt, for th'Omnipotent: I am alſo formed out of clay. Thou diddeſt ſay of God: *Draw away thy hand far from me: and let not dread of thee fright me. Ch. 13.21.* Lo my terrour ſhall not fright thee: nor my hand be heavie vpon thee. Now thou haſt ſpoken in myne eares, and I have heard the voice of the words: *I am cleare without treſ-*

passe: I know I shalbe found iust. Ch. 9. 21. Lo he piketh quarels against mee: when my trespas is sealed in a bag, that thou ioynest to present iniquity. Ch. 14. 17. Also thou hast sayd to Bildad: *He taketh me as one of his enemies. Ch. 19. 11.* And to Zophar: *He putteth my feet in the stocks: & watcheth all my pathes.* Ch. 13. 27. Lo, here thou art not in the right: I must tell thee. For the Puissant is greater then sorowful-man. Wherefore doest thou strive against him, that he will not speak for all his dealings. First I will tell thee of Gods general dealings: manifest, and felt: then I will touch thine more particularly: and his vnsearchable in the frame of naturall philosophie in the meteores. Mark Iob, when the omnipotent speaketh once or twise in visions, or sicknes to the grave, to stay man from his owne work, man will not mark it. Iob now thinketh himself past hope of recovery, *Ch. 7. throughout.* But when a mans soule draweth neare to the pit, and his life to killing maladies: if there be for him a messenger, a teacher one of a thowsand, to teach the earthly, Gods rightfulnes: then God will haue mercy vpon him: and say: spare him, ô killing malady, from descending into the pit: I haue found a ransome. His soule shalbe moister then in youth: He shall returne to his fresh dayes. Attend ô Iob: and then I will speak. If thou haue speach to answer me, say on: for I desire to make thee just.

Ch. XXXIV.

Heare mee ô yee wise, and give eare ye men of knowledge: for Iob sayd truely, *Ch. 12. 11. The eare discerneth speaches, as the pallate tasteth to eat.* And when words be spoken as before God: a mans soule is an angel betwixt God and him to judge of them. Let vs desire judgement: know amongst vs what is good. Iob sayd, *I am iust, Ch. 9. 21. & 10. 7. & 13. 18. 23. 27. and 27. 2. 6.* But Iob drinketh scornfulnes like water. Also he hath sayd, it profiteth

fiteth not a man when he would walk with God. For he sayd, *perfect & wicked he consumeth, Ch. 9. 22.* Far be vnrighteousnes frō God. For he will repay every man according to his work. His justice is so great: that if he minded severitie, all flesh would yeeld vp the ghost together: & all of Adam should returne to dust: as *Gen. 7.* Can a foe to justice rule well? But God ruleth well. Wilt thou then condemne the just? He respecteth no person, as all are the work of his hands. Wee see great judgements: and wee see his justice. Whole troupes dy suddenly: as the consumed with fyre from heaven: *Gen. 19.* and the mighty are taken away without hand, as in the deluge. He bruseth mighty, without end in open place of beholders: Because they turned back from him: and oppressed the weaker. So he bringeth on such the cry of the poor: when he rooteth out all their families: as in tyme he will root out the Chanaanites, when their sinnes be ripe. When he makes rest, who can disturbe? When the Sychemites were killed: who durst meddle with Iacobs family to whom God had promised favour? When he hideth favour, who can behold his mercy? whole nations & severall men find this: Where Abrahams posteritie, though faithles, drove out other nations: Nemrod vvas mighty: But Sinear served Elam of Sem in Abrahams dayes, *Gen. 14.* though Elamites left God: and made Gods of the fyre that brent the sacrifice, yet for Sem they had superioritie: that the wicked house of Nemrod should smart: As they smarted by Abraham. Now touching thy case, ô Iob: Unto the Omnipotent, vvhich sayth to thee repenting, I pardō, I will not destroy: this shouldest thou say: Where I see not the causes of my affliction, teach thou me: I know, I am wicked: If I haue wrought evill, I will do it no more. Shall that proceed frō thee, which he will punish: as thou doest loath life: and

likest of death? where I durst not do so. Speak what thou thinkest. Wise men will say as I: but Iobs speaches are without skill. O my father which art in heaven, let Iob be tryed vnto victorie. For against the omnipotent doth he multiply his talking.

Ch. XXXV.

Now Iob I will come neare thee: Thou sayest in effect in thy great complaint: *I am iuster then God. Ch.16.* And *what gaine I clensed frō my sin, seing perfect and wicked he destroyeth. Ch.9.* Consider as thou canst not reach vnto the heavens: so thy dealing, in justice or sin, cannot help or hurt God: But for thy self thy punishment commeth to amend thee. Thou complaynest, *that God doth not heare thee. Ch.30.20.* For violence the oppressed complayn: as thou of the Chaldeans and Sabeans, the godles. When thou wast wealthy: but art vndone: *Ch.16.11.* Thou didst cry out, for violent armes. So the oppressed do. But none say: where is the Puissant my makers: the Eternall trinitie: vvho stirreth to praise on the night. There they cry, but he answers not, concerning the vvrong-doers pride. So God heareth not sinners. (*Ioh.9.*) So when thou sayst: *Thou wilt not mark it: Ch.30.20.* Iudge thee afore him, and vvayt for him. Novv for missing, his anger doth pay thee: because Iob regardeth not the great plenty of Gods vvayes, vvhich should teach him vvisedome: But doth open his mouth in vaine: vvithout knovvledge doth vse much speach.

Ch. XXXVI. and XXXVII.

Forbeare me a little: I will vtter my knowledge from far, from the nature of God. Mark, the Omnipotent is mighty: no despiser: mighty, and that the wicked feel: the strength of heart, and that the poore in spirit feel. He saveth not the wickeds life: but makes him feel his might:

but he yeeldeth right vnto the poore: as he is no despiser. He placeth the just with Kings in throne, as he did thee when thou didst well: and if they be bound in chaines of sorrow, he will open their eares to correction. If they will not heare, they shall die without knowledge. But hypocrites in heart store vp wrath; & their soul dyeth in youth. He saveth the poore in their anguish: and openeth their eare in oppression. As he made thee great of a small man: one of the richest of Keturaes sonnes. But as thou hast fulfilled the sentence of wicked (some close errour) sentence and judgement have layd hold. Since ire is come: look he cast thee not off: will he esteeme thy noblenes & great hospitalitie? such ransome which thou spakest off, *Ch. 29.* will not help away. This may be thy very great sin: that thou doest breath vnto death: in thy cõtinuall speaches: as mistrusting Gods will or power to restore thee: And this also: that thou wouldest be reasoning with God. Beware thou look not to sorow: to choose death for thy affliction. Mistrust not Gods power, for thy restoring: Mark, the Omnipotent sets vp, by his strength: and vvho art thou that disputest vvith God? vvho can teach as he: vvho can say, Thou vvorkest evill. Remember to magnifie his vvorkes: vvhich all men see: even the meteores in the ayre: vvhich all men behould: but none can tell hovv they be ruled: for mercy, and plage: In raine, for men, cattell, and plantes: In thundring and lightening: Ch. 37. in snovv and vvintery vveather: sealing mens hands from vvork: to cast their accompts vvith better leasure, for husbandry: Ice, cloudy vveather, clearnes, heat, and such. Through the North a golden light commeth: but a terrible glorie is in the Puissant. The almighty, he is huge of strength: able to pay all that vvilbe contending: and him vve cannot find out, to be pleading vvith him: But

of

of judgement in tendring his creatures and justice of mercy he deliteth not to afflict. Therefore sad-men feare him. He respecteth no wise in conceit: such as wilbe pleading with him.

Of Ch. 38. 39. 40. 41. & 42.

The Lord: And Iob. The speaches of God plead not of Iobs faults, but of wishing to plead with God. Whom he teacheth fro his visible works; yet unsearchable, that Gods counsel for men is deeper. And who should plead with God: who punisheth not but the proud: and the deserving: and why God rejecteth men: none should plead: seing to the visible creatures our wit reacheth not to see the reason of them. I leave the whole text to be sought for them.

Now *Chap.* 42. hath no hardnes.

Τέλος.

Faults escaped.

Chap. 30. vers. 11. for, *strings*, read, string, and *&c.*

Chap. 31. v. 34. for, *and those of families to baseness, that made me shrink &c.* read, but such families come to baseness: That made me shrink: *&c.*

Chap. 36. v. 13. put out, *o*, in the end of the line.

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A comment upon

Coheleth

by Hugh Broughton